

THE STANDARD EDITION.

THE
BOOK OF COMMON PRAYER,

AND ADMINISTRATION OF

THE SACRAMENTS;

AND OTHER

rites and ceremonies of the church,

according to the use of the

Protestant Episcopal Church

in the

UNITED STATES OF AMERICA:

TOGETHER WITH

THE PSALTER, OR PSALMS OF DAVID.

NEW-YORK:

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Certificate.

IN pursuance of a joint resolution of the House of Bishops, and the House of Clerical and Lay Deputies, adopted at the General Convention assembled in the city of Philadelphia, in October, in the year of our LORD, 1844; We, the subscribers, a Committee appointed for the purpose, do hereby set forth this corrected STANDARD PRAYER BOOK; being printed from stereotype plates, executed by H. W. HEWET, of New York, under the direction of the Rt. Rev. Bishops MEADE, IVES, and LEE, and the Rev. Doctors ANTHON, COIT, and MEAD, a Committee appointed under a resolution of the General Convention of 1841, to prepare a Standard Prayer Book, the Articles, Offices, Psalms in Metre, selected from the Psalms of David, and Hymns.

And we hereby declare this Prayer Book, so corrected, to be THE STANDARD.

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Bishop of the P. E. Church of Virginia.

L. SILLIMAN IVES,

Bishop of North Carolina.

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THE RATIFICATION OF
THE BOOK OF COMMON PRAYER.

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this Sixteenth Day of October, in the Year of our Lord one thousand seven hundred and eighty-nine.

This Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church*, do hereby establish the said Book: And they declare it to be the Liturgy of this Church: And require that it be received as such by all the members of the same: And this Book shall be in use from and after the First Day of October, in the Year of our Lord one thousand seven hundred and ninety.

P R E F A C E .

It is a most invaluable part of that blessed *liberty wherewith CHRIST hath made us free*, that in his worship, different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigencies of times and occasions."

The *Church of England*, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that "The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in places of authority should, from time to time, seem either necessary or expedient."

The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship; and we find accordingly, that, seeking to "keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."

Her general aim in these different reviews and alterations hath been, as she further declares in her said Preface, "to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her Liturgy." And although, according to her judgment, there be not "any thing in it contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human writings;" yet upon the principles already laid down, it cannot but be supposed that further alterations would in time be found expedient. Accordingly, a commission for a review was issued in the year 1689: but this great and good work miscarried at that time; and the Civil Authority has not since thought proper to revive it by any new commission.

But when in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was.

PREFACE.

necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.

The attention of this Church was in the first place drawn to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in consequence of the Revolution. And the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "Rulers may have grace, wisdom, and understanding to execute justice, and to maintain truth;" and that the people "may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in review before the *Convention*, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of JESUS CHRIST, our blessed Lord and Saviour.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February*, it shall be read only to the twenty-eighth or twenty-ninth day of the month.

And whereas, *January, March, May, July, August, October, and December*, have one and thirty days apiece; it is ordered, that the same Psalms shall be read the last day of the said months which were read the day before; so that the Psalter may begin again the first day of the next month ensuing.

And whereas the 119th Psalm is divided into twenty-two Portions, and is over long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions.

The Minister, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, may read one of the Selections set out by this Church.

And, on Days of Fasting and Thanksgiving, appointed either by the Civil or by the Ecclesiastical Authority, the Minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the Ecclesiastical Authority, in a Service set out for the Occasion; which, in that case, shall be used, and no other.

PROPER PSALMS ON CERTAIN DAYS.

	<i>Morning.</i>	<i>Evening.</i>		<i>Morning.</i>	<i>Evening.</i>
CHRISTMAS-DAY,	19, 45, 85	89, 110, 132	EASTER-DAY,	2, 57, 111	113, 114, 118
ASH-WEDNESDAY,	6, 32, 38	102, 130, 143	ASCENSION-DAY,	8, 15, 21	24, 47, 103
GOOD-FRIDAY,	22, 40, 54	64, 88	WHIT-SUNDAY,	48, 68	104, 145

The Minister may use one of the Selections, instead of any one of the above Portions.

THE ORDER HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer; so that the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons, both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar; and the Immoveable, where there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And, on Days of Fasting and Thanksgiving, the same rule is to obtain as in reading the Psalms.

And the same discretion of choice is allowed on occasions of Ecclesiastical Conventions, and those of Charitable Collections.

And *Note*, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar, if they be different, shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel, appointed for the *Sunday*, shall serve all the Week after, where it is not in this Book otherwise ordered.

TABLES OF LESSONS OF HOLY SCRIPTURE,
TO BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.

A TABLE OF LESSONS FOR SUNDAYS.

SUNDAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
<i>In Advent.</i>				
1	Isaiah —	1 Luke 1 to v. 39	Isaiah —	2 Romans — 10
2	—	5 — 1 v. 39	—	24 — 12
3	—	25 — 3 to v. 19	—	28 to v. 23 — 14
4	—	30 Matt. 3 to v. 13	—	32 1 Corinthians 1
<i>After Christm's.</i>				
1	—	35 Luke 2 v. 25	—	40 — 2
2	—	41 Mark 1 to v. 16	—	42 Hebrews — 2
<i>After Epiphany.</i>				
1	—	44 Matthew 2 v. 13	—	45 1 Corinthians 3
2	—	51 John 1 v. 29	—	52 to v. 13 — 13
3	—	54 Matthew 4 v. 12	—	55 2 Corinthians 4
4	—	57 Luke 4 v. 14 to 33	—	59 — 5
5	—	61 Matthew — 5	—	62 Galatians 2
6	—	65 — 6	—	66 — 3
<i>Septuagesima.</i>	Jeremiah — 5	7 Jeremiah — 7	Jeremiah — 22	Ephesians 1
<i>Sxxagesima.</i>	— 35	Luke 7 v. 19	— 36	— 2
<i>Quingagesima.</i>	Lamentations 1	Mark 6 to v. 30	Lam. 3 to v. 37	— 3
<i>In Lent.</i>				
1	Jeremiah — 7	Matthew — 10	Jeremiah — 9	— 4
2	Ezekiel — 14	Luke 10 to v. 25	Ezekiel — 18	— 5
3	— 20 to v. 27	Mark 9 to v. 30	— 20 v. 27	— 6
4	Micah — 6	Luke 19 v. 28	Habbakuk 3	Philippians 1
5	Haggai 2 to v. 10	— 21	Zechariah 13	— 3
6	Daniel — 9	Matthew — 26	Malachi 3 and 4	Hebrews 5 to v. 11
<i>Easter-Day.</i>	Exodus 12 to v. 37	Romans — 6	Exodus 12 v. 37	Acts 2 v. 22
<i>After Easter.</i>				
1	Isaiah — 43	Acts —	1 Isaiah — 48	1 Corinthians 15
2	Hosea — 13	—	3 Hosea — 14	Colossians 1
3	Joel — 3 v. 9	—	5 Micah — 4	— 3
4	Micah — 5	—	6 Nahum — 1	1 Thessalonians 3
5	Zechariah — 8	— 8 v. 5	Zechariah 10	— 4
<i>After Ascension.</i>	Joel — 2	John — 17	Zephaniah 3	2 Thes. 3 to v. 17
<i>Whit-Sunday.</i>	Deut. 16 to v. 18	Acts 4 to v. 36	Isaiah — 11	Acts 19 to v. 21
<i>Trinity.</i>	Genesis — 1	Matthew — 3	Genesis — 2	1 John — 5
<i>After Trinity.</i>				
1	—	3 Acts 9 to v. 32	—	6 1 Timothy 6
2	—	9 to v. 20	—	15 to v. 19 2 Timothy 2
3	—	37 —	11 —	42 — 3 & 4 to v. 9
4	—	43 —	14 —	45 Titus 2 & 3 to v. 10
5	—	49 —	15 —	50 Hebrews — 10
6	Exodus — 3	—	17 Exodus — 5	— 11
7	—	9 —	20 —	— 12
8	—	14 —	24 —	15 — 13
9	Numbers — 16	—	26 Numbers — 22	James — 1
10	—	23 —	28 —	24 — 2
11	Deut. 4 to v. 41	Matthew — 18	Deuteronomy 5	— 3
12	—	6 —	20 —	7 — 4
13	—	8 —	23 —	9 — 5
14	—	33 —	25 —	34 1 Peter — 1
15	Joshua — 23	Mark — 4	Joshua — 24	— 2
16	Judges — 4	—	13 Judges — 5	— 3
17	1 Samuel — 12	Luke — 13	1 Samuel — 17	— 4
18	2 Samuel — 12	—	15 2 Samuel — 19	— 5
19	1 Kings 8 to v. 22	—	20 1 Kings 8 v. 22 to 62	2 Peter — 1
20	—	17 John — 3	—	18 — 2
21	2 Kings — 5	—	7 2 Kings — 19	— 3
22	Daniel — 6	—	8 Daniel — 7	1 John — 1
23	Proverbs — 1	—	9 Proverbs — 2	— 2
24	—	3 —	10 —	8 — 3
25	—	11 —	11 —	12 — 4
26	—	13 —	15 —	14 Jude —
27	—	15 —	16 —	16 2 John —

A TABLE OF LESSONS FOR HOLY-DAYS.

HOLY-DAYS.	MORNING.	EVENING.	HOLY DAYS.	MORNING.	EVENING.
<i>St. Andrew.</i>	Proverbs 20	Proverbs 21	<i>Easter-Even.</i>		
			1 Lesson,	Zech. 9	Exodus 13
<i>St. Thomas.</i>	23	24	2 Lesson,	Luke 23 v. 50	Hebrews 3
<i>Nativity.</i>			<i>Monday in</i>		
1 Lesson,	Isaiah 9 to v. 8	Isa. 7 v. 10 to 17	<i>Easter-Week.</i>		
2 Lesson,	Luke 2 to v. 15	Titus 3 v. 4 to 9	1 Lesson,	Exodus 16	Job 19
			2 Lesson,	Matthew 28	Acts 4
<i>St. Stephen.</i>			<i>Tuesday in</i>		
1 Lesson,	Proverbs 28	Eccles. 4	<i>Easter-Week.</i>		
2 Lesson,	Acts 6 v. 8 and ch. 7 to v. 30	Acts 7 v. 30 to 55	1 Lesson,	Isa. 26 to v. 20	Isaiah 12
			2 Lesson,	Lu. 24 to v. 13	2 Cor. 5
<i>St. John.</i>			<i>St. Mark.</i>	Ecclus. 4	Ecclus. 5
1 Lesson,	Eccles. 5	Eccles. 6			
2 Lesson,	Revela. 1	Revela. 22			
<i>Innocents.</i>	Jer. 31 to v. 18	Wisdom 1	<i>St. Philip, & St. James.</i>		
<i>Circumcision.</i>			1 Lesson,	Ecclus. 7	9
1 Lesson,	Gen. 17 to v. 15	Deut. 10 v. 12	2 Lesson,	John 1 v. 43	
2 Lesson,	Romans 2	Colos. 2			
<i>Epiphany.</i>			<i>Ascension.</i>		
1 Lesson,	Isaiah 60	Isaiah 49	1 Lesson,	2 Kings 2	Deut. 10
2 Lesson,	Romans 11	John 2 to v. 12	2 Lesson,	Luke 24 v. 44	Eph. 4 to v. 17
<i>Conversion of St. Paul.</i>			<i>Monday in</i>		
1 Lesson,	Wisdom 5	Wisdom 6	<i>Whitsun-w'k.</i>		
2 Lesson,	Acts 22 to v. 22	Acts 26 to v. 24	1 Lesson,	Gen. 11 to v. 10	Numbers 11
			2 Lesson,	1 Cor. 12	1 Cor. 14 to v. 26
<i>Purification of Vir. Mary.</i>	Wisdom 9	Wisdom 12	<i>Tuesday in</i>		
			<i>Whitsun-w'k.</i>		
<i>St. Matthias.</i>	19	Ecclus. 1	1 Lesson,	1 Sam. 19 v. 18	Deut. 30
			2 Lesson,	1 Thess. 5	Galatians 5
<i>Annunciation of Vir. Mary.</i>	Ecclus. 2	3	<i>St. Barnabas.</i>		
			1 Lesson,	Ecclus. 10	Ecclus. 12
<i>Ash-Wednesday.</i>			2 Lesson,	Acts 14	Acts 15 to v. 36
1 Lesson,	Isaiah 59	Jonah 3	<i>St. John Bap.</i>		
2 Lesson,	Luke 6 v. 20	2 Peter 3	1 Lesson,	Malachi 3	Malachi 4
			2 Lesson,	Matt. 3	Mat. 14 to v. 13
<i>Monday before Easter.</i>			<i>St. Peter.</i>		
1 Lesson,	Daniel 10	Hosea 11	1 Lesson,	Ecclus. 15	Ecclus. 19
2 Lesson,	John 14		2 Lesson,	Acts 3	Acts 4
<i>Tuesday before Easter.</i>			<i>St. James.</i>	Ecclus. 21	Ecclus. 22
1 Lesson,	Dan. 11 to v. 30	12	<i>St. Bartholomew.</i>	24	29
2 Lesson,	John 15		<i>St. Matthew.</i>	35	38
<i>Wednesday before Easter.</i>			<i>St. Michael.</i>		
1 Lesson,	Dan. 11 v. 30	13	1 Lesson,	Genesis 32	Daniel 10 v. 5
2 Lesson,	John 11 v. 45		2 Lesson,	Acts 12 to v. 20	Jude v. 5 to 16
<i>Thursday before Easter.</i>			<i>St. Luke.</i>	Ecclus. 51	Job 1
1 Lesson,	Daniel 12	Jeremiah 31	<i>St. Simon and St. Jude.</i>	Job 24 and 25	42
2 Lesson,	John 13		<i>All Saints.</i>		
<i>Good-Friday.</i>			1 Lesson,	Wisd. 3 to v. 10	Wisd. 5 to v. 17
1 Lesson,	Gen. 22 to v. 20	Isaiah 52 v. 13	2 Lesson,	Heb. 11 v. 32	Rev. 19 to v. 17
2 Lesson,	John 18	Phil. 2		& ch. 12 to v. 7	

A TABLE OF LESSONS FOR JANUARY.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	A	<i>Circumcision.</i>	Gen. —	1	Gen. —
2	b		1	Matt. —	2
3	c		3	2	4
4	d		5	3	6
5	e	<i>Epiphany.</i>	7	4	8
6	f		9	5 to v. 21	11
7	g		12	5 v. 21	13
8	A		14	6 to v. 16	15
9	b		16	6 v. 16	17
10	c		18 to v. 17	7	18 v. 17
11	d		19 to v. 30	8 to v. 18	20
12	e		21 to v. 22	8 v. 18	21 v. 22
13	f		22	9 to v. 18	23
14	g		24 to v. 32	9 v. 18	24 v. 32
15	A		25 to v. 19	10	25 v. 19
16	b		26 to v. 17	11	26 v. 17
17	c		27 to v. 30	12 to v. 22	27 v. 30
18	d		28	12 v. 22	29 to v. 15
19	e		29 v. 15	13 to v. 31	30 to v. 25
20	f		30 v. 25	13 v. 31	31 to v. 25
21	g		31 v. 25	14	32 to v. 24
22	A		32 v. 24	15 to v. 21	33
23	b		34	15 v. 21	35
24	c				
25	d	<i>Conversion of St. Paul.</i>	37	16	39
26	e		40	17	41 to v. 37
27	f		41 v. 37	18 to v. 21	42 to v. 25
28	g		42 v. 25	18 v. 21	43 to v. 15
29	A		43 v. 15	19	44 to v. 14
30	b		44 v. 14	20 to v. 17	45 to v. 16
31	c				

A TABLE OF LESSONS FOR FEBRUARY.*

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	d	<i>Purification of Virgin Mary.</i>	Gen. 45 v. 16	Matt. 20 v. 17	Gen. —
2	e		21 to v. 23	21	1 Cor. —
3	f		47 to v. 13	21 v. 23	47 v. 13
4	g		48	22 to v. 23	49
5	A		50 to v. 15	22 v. 23	50 v. 15
6	b		Exodus —	1	23
7	c		3	24	4 v. 18
8	d		4 v. 18	25 to v. 31	5
9	e		6 to v. 14	25 v. 31	6 v. 14
10	f		7	26 to v. 36	8 to v. 16
11	g		8 v. 16	26 v. 36	9 to v. 13
12	A		9 v. 13	27	10 to v. 12
13	b		10 v. 12	28	11
14	c		12 to v. 37	Mark —	1
15	d		13	2	14 to v. 15
16	e		14 v. 15	3	15
17	f		16	4 to v. 26	17
18	g		18	4 v. 26	19
19	A		20	5 to v. 21	21 to v. 18
20	b		21 v. 18	5 v. 21	22 to v. 16
21	c		22 v. 16	6 to v. 30	23 to v. 20
22	d		23 v. 20	6 v. 30	24
23	e		32 to v. 15	7 to v. 24	32 v. 15
24	f			7 v. 24	
25	g	<i>St. Matthias.</i>	33	8 to v. 27	34 to v. 27
26	A		34 v. 27	8 v. 27	40
27	b		Lev. 19 to v. 19	9 to v. 30	Lev. 19 v. 19
28	c		24	9 v. 30	25
29	d		26 to v. 21	10 to v. 32	26 v. 21
					Rom. —
					12

* NOTE, That except in every leap-year, February hath 28 days only.

A TABLE OF LESSONS FOR MARCH.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	d		Num. 11 to v. 24	Mark 10 v. 32	Num. 11 v. 24	Eph. 6
2	e		12	11	13	Phil. 1
3	f		14 to v. 26	12 to v. 28	14 v. 26	2
4	g		16 to v. 36	12 v. 28	16 v. 36	3
5	A		17	13	20	4
6	b		21	14 to v. 26	22	Col. 1
7	c		23	14 v. 26	24	2
8	d		25	15	27	3
9	e		30	16	31 to v. 25	4
10	f		31 v. 25	Luke 1 to v. 39	32	1 Thes. 1
11	g		35	1 v. 39	36	2
12	A		Deut. 1 to v. 19	2 to v. 40	Deut. 1 v. 19	3
13	b		2 to v. 26	2 v. 40	2 v. 26	4
14	c		3	3	4 to v. 25	5
15	d		4 v. 25	4	5 to v. 22	2 Thes. 1
16	e		5 v. 22	5	6	2
17	f		7	6 to v. 20	8	3
18	g		9	6 v. 20	10	1 Tim. 1
19	A		11	7 to v. 36	12	2, 3
20	b		13	7 v. 36	14	4
21	c		15	8 to v. 26	16	5
22	d		17	8 v. 26	18	6
23	e		19	9 to v. 37	20	2 Tim. 1
24	f		21	9 v. 37	22	2
25	g	<i>Annun.</i>		10 to v. 25		3
26	A	<i>of V. M.</i>	24	10 v. 25	25	4
27	b		26	11 to v. 29	27	Titus 1
28	c		28 to v. 15	11 v. 29	28 v. 15	2, 3
29	d		29	12	30	Philem. 1
30	e		31	13	32	Heb. 1
31	f		33	14	34	2

A TABLE OF LESSONS FOR APRIL.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	g		Joshua	1 Luke	15 Joshua	2 Heb. 3
2	A		3	16	4	4
3	b		5	17 to v. 20	6 to v. 12	5
4	c		6 v. 12	17 v. 20	7 to v. 16	6
5	d		7 v. 16	18 to v. 31	8 to v. 14	7
6	e		8 v. 14	18 v. 31	9	8
7	f		10 to v. 15	19 to v. 28	10 v. 15 to 28	9
8	g		10 v. 28	19 v. 28	22 to v. 21	10
9	A		22 v. 21	20	23	11
10	b		24 to v. 19	21	24 v. 19	12
11	c		Judg. 1 to v. 22	22 to v. 31	Judges 1 v. 22	13
12	d		2 to v. 11	22 v. 31	2 v. 11	James 1
13	e		3 to v. 12	23	3 v. 12	2
14	f		4	24	5	3
15	g		6 to v. 11	John 1 to v. 29	6 v. 11 to 25	4
16	A		6 v. 25	1 v. 29	7	5
17	b		8 to v. 22	2	8 v. 22	1 Peter 1
18	c		9 to v. 22	3 to v. 22	9 v. 22 to 46	2
19	d		9 v. 46	3 v. 22	10	3
20	e		11 to v. 29	4	11 v. 29	4
21	f		12	5	13	5
22	g		14	6 to v. 22	15	2 Peter 1
23	A		16 to v. 21	6 v. 22	16 v. 21	2
24	b		17	7 to v. 32	18	3
25	c	<i>St. Mark.</i>		7 v. 32		1 John 1
26	d		19 to v. 22	8 to v. 21	19 v. 22	2
27	e		20 to v. 26	8 v. 21	20 v. 26	3
28	f		21 to v. 16	9	21 v. 16	4
29	g		Ruth 1	10 to v. 22	Ruth 2	5
30	A		3	10 v. 22	4, 2, 3 John	

* The Numbers prefixed to the several Days, (in the foregoing Calendar,) between the 21st Day of March and the 15th Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the 21st Day of March, in those years, of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon points out Easter-Day for that year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Place of these Golden Numbers will be to be changed, as is hereafter expressed.

A TABLE OF LESSONS FOR MAY.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	b	<i>St. Philip and</i>				Jude
2	c	<i>St. James.</i>	1 Sam. —	1 John 11 to v. 30	1 Sam. 2 to v. 22	Rom. — 1
3	d		2 v. 22	11 v. 30	3	2
4	e		4	12 to v. 20	5	3
5	f		6	12 v. 20	7	4
6	g		8	13	9	5
7	A		10	14	11	6
8	b		12	15	13	7
9	c		14 to v. 24	16	14 v. 24	8
10	d		15	17	16	9
11	e		17 to v. 30	18	17 v. 30	10
12	f		18	19	19	11
13	g		20	20	21	12
14	A		22	21	23	13
15	b		24 Acts	1	25	14
16	c		26	2	27	15
17	d		28	3	29	16
18	e		30	4 to v. 23	31	1 Cor. — 1
19	f	2 Sam. —	1	4 v. 23	2	2
20	g		3	5 to v. 17	4	3
21	A		5	5 v. 17	6	4
22	b		7	6	8	5
23	c		9	7 to v. 30	10	6
24	d		11	7 v. 30	12	7
25	e		13 to v. 23	8 to v. 26	13 v. 23	8
26	f		14	8 v. 26	15	9
27	g		16	9 to v. 23	17	10
28	A		18	9 v. 23	19 to v. 16	11
29	b		19 v. 16	10 to v. 34	20	12
30	c		21	10 v. 34	22	13
31	d		23	11 to v. 19	24	14

A TABLE OF LESSONS FOR JUNE.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	e		1 Kin. 1 to v. 28	Acts 11 v. 19	1 Kings 1 v. 28	1 Cor. — 15
2	f		2 to v. 26	12	2 v. 26	16
3	g		3	13 to v. 14	4	2 Cor. — 1
4	A		5	13 v. 14	6	2
5	b		7	14 to v. 19	8	3
6	c		9	14 v. 19	10	4
7	d		11 to v. 26	15	11 v. 26	5
8	e		12	16 to v. 14	13	6
9	f		14	16 v. 14	15	7
10	g		16	17 to v. 16	17	8
11	A	<i>St. Barnabas.</i>				
12	b		18	17 v. 16	19	9
13	c		20 to v. 22	18 to v. 18	20 v. 22	10
14	d		21	18 v. 18	22 to v. 29	11
15	e		22 v. 29	19 to v. 21	2 Kings 1	12
16	f		2 Kings 2	19 v. 21	3	13
17	g		4	20 to v. 17	5 Gal.	1
18	A		6	20 v. 17	7	2
19	b		8	21	9	3
20	c		10	22	11	4
21	d		12	23	13	5
22	e		14	24	15	6
23	f		16	25	17 to v. 24	Ephes. — 1
24	g	<i>Nativ. of St.</i>				
25	A	<i>John Baptist.</i>	17 v. 24	26	18	2
26	b		19 to v. 20	27 to v. 21	19 v. 20	3
27	c		20	27 v. 21	21	4
28	d		22	28 to v. 17	23	5
29	e	<i>St. Peter.</i>				
30	f		24	28 v. 17	25	6

A TABLE OF LESSONS FOR JULY.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	g		Ezra — 1	Matt. — 1	Ezra — 3	Phil. — 1
2	A		4	2	5	2
3	b		6	3	7	3
4	c		8 v. 21	4 to v. 17	9	4
5	d		Neh. — 1	4 v. 17	Neh. — 2	Colos. — 1
6	e		4 to v. 13	5 to v. 21	4 v. 13	2
7	f		5	5 v. 21	6	3
8	g		8	6 to v. 16	9	4
9	A		10	6 v. 16	13 to v. 15	1 Thes. — 1
10	b		13 v. 15	7	Esther — 1	2
11	c		Esther — 2	8 to v. 18	3	3
12	d		4	8 v. 18	5	4
13	e		6	9 to v. 18	7	5
14	f		8	9 v. 18	9 to v. 20	2 Thes. — 1
15	g		9 v. 20	10	Job — 1	2
16	A		Job — 2	11	3	3
17	b		4	12 to v. 22	5	1 Tim. — 1
18	c		6	12 v. 22	7	2, 3
19	d		8	13 to v. 31	9	4
20	e		10	13 v. 31	11	5
21	f		12	14 to v. 22	13	6
22	g		14	14 v. 22	15	2 Tim. — 1
23	A		16	15 to v. 21	17	2
24	b		18	15 v. 21	19	3
25	c	St. James.		16		4
26	d		20	17	21	Titus — 1
27	e		22	18 to v. 21	23	2, 3
28	f		24 and 25	18 v. 21	26	Philem. — 1
29	g		27	19 to v. 16	28	Heb. — 1
30	A		29	19 v. 16	30	2
31	b		31	20 v. 17	32	3

A TABLE OF LESSONS FOR AUGUST.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	c		Job. — 33	Matt. 20 v. 17	Job. — 34	Heb. — 4
2	d		35	21 to v. 23	36	5
3	e		37	21 v. 23	38	6
4	f		39	22 to v. 23	40	7
5	g		41	22 v. 23	42	8
6	A		Prov. 1 to v. 20	23 to v. 25	Prov. 1 v. 20	9
7	b		2	23 v. 25	3	10
8	c		4	24 to v. 29	5	11
9	d		6 to v. 20	24 v. 29	6 v. 20	12
10	e		7	25 to v. 31	8	13
11	f		9	25 v. 31	10	James — 1
12	g		11	26 to v. 36	12	2
13	A		13	26 v. 36	14 to v. 16	3
14	b		14 v. 16	27	15 to v. 21	4
15	c		15 v. 21	28	16	5
16	d		17 to v. 15	Mark — 1	17 v. 15	1 Peter — 1
17	e		18	2	19	2
18	f		20	3	21 to v. 17	3
19	g		21 v. 17	4 to v. 26	22 to v. 17	4
20	A		22 v. 17	4 v. 26	23 to v. 22	5
21	b		23 v. 22	5 to v. 21	24	2 Peter — 1
22	c		25	5 v. 21	26	2
23	d		27	6 to v. 30	28	3
24	e	St. Bartholo-		6 v. 30		1 John — 1
25	f	mew.	29	7 to v. 24	31	2
26	g		Eccl. — 1	7 v. 24	Eccl. — 2	3
27	A		3	8 to v. 27	4	4
28	b		5	8 v. 27	6	5
29	c		7	9 to v. 30	8	2, 3 John
30	d		9	9 v. 30	10	Jude — 1
31	e		11	10 to v. 32	12	Rom. — 1

A TABLE OF LESSONS FOR SEPTEMBER.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	f	Jer.	1 Mark 10 v. 32	Jer. 2 to v. 20	Rom. — 2
2	g	2 v. 20	11	3	3
3	A	4 to v. 19	12 to v. 28	4 v. 19	4
4	b	5	12 v. 28	6	5
5	c	7 to v. 21	13	7 v. 21	6
6	d	8	14 to v. 26	9	7
7	e	10	14 v. 26	11	8
8	f	12	15	13	9
9	g	14	16	15	10
10	A	16 Luke 1 to v. 39	17	17	11
11	b	18	1 v. 39	19	12
12	c	20	2 to v. 40	21	13
13	d	22	2 v. 40	23	14
14	e	24	3	25	15
15	f	26	4	27	16
16	g	28	5	29 1 Cor.	1
17	A	30	6 to v. 20	31	2
18	b	32	6 v. 20	33	3
19	c	34	7 to v. 36	35	4
20	d	36	7 v. 36	37	5
21	e	<i>St. Matthew.</i>	8 to v. 26		6
22	f	38	8 v. 26	39	7
23	g	40	9 to v. 37	41	8
24	A	42	9 v. 37	43	9
25	b	44	10 to v. 25	45 and 46	10
26	c	47	10 v. 25	48 to v. 25	11
27	d	48 v. 25	11 to v. 29	49 to v. 23	12
28	e	49 v. 23	11 v. 29	50 to v. 21	13
29	f	<i>St. Michael &</i>			
30	g	<i>All Angels.</i>	50 v. 21	51 to v. 35	15

A TABLE OF LESSONS FOR OCTOBER.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	A	Jer. 51 v. 35	Luke — 14	Jer. — 52	1 Cor. — 16
2	b	Lam. — 1	15	Lam. — 3 v. 37	2 Cor. — 1
3	c	3 to v. 37	16	5	2
4	d	4	17 to v. 20	17 v. 20	3
5	e	Ezek. — 1	17 v. 20	Ezek. — 2	4
6	f	3	18 to v. 31	6	5
7	g	7	18 v. 31	13	6
8	A	14	19 to v. 28	18 to v. 19	7
9	b	18 v. 19	19 v. 28	33 to v. 21	8
10	c	33 v. 21	20	34	9
11	d	Dan. — 1	21	Dan. 2 to v. 24	10
12	e	2 v. 24	22 to v. 31	3	11
13	f	4	22 v. 31	5	12
14	g	6	23	7	13
15	A	8	24	9 Gal.	1
16	b	10	John 1 to v. 29	11	2
17	c	12	1 v. 29	Hos. — 1	3
18	d	<i>St. Luke the</i>	2		4
19	e	<i>Evangelist.</i>	Hos. — 2, 3	3 to v. 22	5
20	f	5	3 v. 22	6	6
21	g	7	4	8 Ephes.	1
22	A	9	5	10	2
23	b	11	6 to v. 22	12	3
24	c	13	6 v. 22	14	4
25	d	Joel — 1	7 to v. 32	Joel 2 to v. 15	5
26	e	2 v. 15	7 v. 32	3	6
27	f	Amos — 1	8 to v. 21	Amos — 2	Phil. — 1
28	g	<i>St. Simon &</i>	8 v. 21		2
29	A	<i>St. Jude.</i>	3	9	3
30	b	5	10 to v. 22	6	4
31	c	7	10 v. 22	8 Colos.	1

A TABLE OF LESSONS FOR NOVEMBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	d	<i>All Saints' Day.</i>	Amos — 9	John 11 to v. 30	Obadiah —	Colos. — 2
2	e		Jonah — 1	11 v. 30	Jonah — 2	3
3	f		3	12 to v. 20	4	4
4	g		Micah — 1	12 v. 20	Micah — 2	1 Thes. — 1
5	A		3	13	4	2
6	b		5	14	6	3
7	c		7	15	Nahum — 1	4
8	d		Nahum — 2	16	3	5
9	e		Hab. — 1	17	Hab. — 2	2 Thes. — 1
10	f		3	18	Zeph. — 1	2
11	g		2	19	3	3
12	A		Hag. — 1	20	Hag. — 2	1 Tim. — 1
13	b		Zech. — 1	21	Zech. — 2	2, 3
14	c		3	Ac ts — 1	4	4
15	d		5	2	6	5
16	e		7	3	8	6
17	f		9	4 to v. 23	10	2 Tim. — 1
18	g		11	4 v. 23	12	2
19	A		13	5 to v. 17	14	3
20	b		Mal. — 1	5 v. 17	Mal. — 2	4
21	c		3	6	4	Titus — 1
22	d		Isaiah — 1	7 to v. 30	Isaiah — 2	2, 3
23	e		3	7 v. 30	4	Philem. —
24	f		5	8 to v. 26	6	Heb. — 1
25	g		7	8 v. 26	8	2
26	A		9	9 to v. 23	10 to v. 20	3
27	b		10 v. 20	9 v. 23	11	4
28	c		12	10 to v. 34	13	5
29	d		—	10 v. 34	—	6
30	e	<i>St. Andrew.</i>	—	—	—	—

A TABLE OF LESSONS FOR DECEMBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	f		Isaiah — 14	Acts 11 to v. 19	Isaiah — 15	Heb. — 7
2	g		16	11 v. 19	17	8
3	A		18	12	19	9
4	b		20, 21	13 to v. 14	22	10
5	c		23	13 v. 14	24	11
6	d		25	14 to v. 19	26	12
7	e		27	14 v. 19	28	13
8	f		29	15	30	James — 1
9	g		31	16 to v. 14	32	2
10	A		33	16 v. 14	34	3
11	b		35	17 to v. 16	36	4
12	c		37	17 v. 16	38	5
13	d		39	18 to v. 18	40	1 Peter — 1
14	e		41	18 v. 18	42	2
15	f		43	19 to v. 21	44	3
16	g		45	19 v. 21	46	4
17	A		47	20 to v. 17	48	5
18	b		49	20 v. 17	50	2 Peter — 1
19	c		51	21	52	2
20	d		53	22	54	3
21	e	<i>St. Thomas.</i>	—	23	—	1 John — 1
22	f		55	24	56	2
23	g		57	25	58	3
24	A		59	26	60	4
25	b	<i>Christ, Day.</i>	—	—	—	—
26	c	<i>St. Stephen.</i>	—	—	—	—
27	d	<i>St. John E.</i>	—	—	—	—
28	e	<i>Immaculate.</i>	—	27 to v. 21	—	5
29	f		61	27 v. 21	62	2 John —
30	g		63	28 to v. 17	64	3 John —
31	A		65	28 v. 17	66	Jude —

TABLES AND RULES
FOR THE MOVEABLE AND IMMOVEABLE FEASTS;
TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE,
THROUGH THE WHOLE YEAR.

RULES

TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY, on which the rest depend, is always the First *Sunday* after the Full Moon, which happens upon or next after the Twenty-first Day of *March*; and if the Full Moon happen upon a *Sunday*, *Easter-Day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of St. Andrew, whether before or after.

<i>Septuagesima</i>	} <i>Sunday</i> is	{	Nine	} Weeks before <i>Easter</i> .
<i>Sexagesima</i>			Eight	
<i>Quinquagesima</i>			Seven	
<i>Quadragesima</i>			Six	
<i>Rogation-Sunday</i>	} is	{	Five Weeks	} after <i>Easter</i> .
<i>Ascension-Day</i>			Forty Days	
<i>Whit-Sunday</i>			Seven Weeks	
<i>Trinity-Sunday</i>			Eight Weeks	

A TABLE OF FEASTS,

TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the Year.	St. Bartholomew the Apostle.
The Circumcision of our Lord JESUS CHRIST.	St. Matthew the Apostle.
The Epiphany.	St. Michael and all Angels.
The Conversion of St. Paul.	St. Luke the Evangelist.
The Purification of the Blessed Virgin.	St. Simon and St. Jude the Apostles.
St. Matthias the Apostle.	All Saints.
The Annunciation of the Blessed Virgin.	St. Andrew the Apostle.
St. Mark the Evangelist.	St. Thomas the Apostle.
St. Philip and St. James the Apostles.	The Nativity of our Lord JESUS CHRIST.
The Ascension of our Lord JESUS CHRIST.	St. Stephen the Martyr.
St. Barnabas.	St. John the Evangelist.
The Nativity of St. John the Baptist.	The Holy Innocents.
St. Peter the Apostle.	Monday and Tuesday in Easter-Week.
St. James the Apostle.	Monday and Tuesday in Whitsun-Week.

A TABLE OF FASTS.

Ash-Wednesday. | *Good-Friday.*

OTHER DAYS OF FASTING,

ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE AS IS MORE ESPECIALLY SUITED TO EXTRAORDINARY ACTS AND EXERCISES OF DEVOTION.

- I. The Forty Days of Lent.
- II. The Ember-Days at the Four Seasons, { The First *Sunday* in Lent.
BEING THE { The Feast of *Pentecost*.
Wednesday, *Friday*, and *Saturday* after { *September* 14, and *December* 13.
- III. The three *Rogation-Days*, being the *Monday*, *Tuesday* and *Wednesday* before *Holy Thursday*, or the *Ascension* of our Lord.
- IV. All the *Fridays* in the Year, except *Christmas-Day*.

In addition to the above, the first *Thursday* in *November* (or, if any other day be appointed by the Civil Authority, then such day) shall be observed as a Day of *Thanksgiving* to Almighty God, for the Fruits of the Earth, and all other Blessings of his merciful Providence.

TABLES FOR FINDING THE HOLY-DAYS.

A TABLE TO FIND EASTER-DAY,

FROM THE PRESENT TIME TILL THE YEAR 1899, INCLUSIVE.

GOLDEN NUMBERS.	DAYS OF THE MONTH.	SUNDAY LETTERS.
XIV.	March 21	C
III.	— 22	D
	— 23	E
XI.	— 24	F
	— 25	G
XIX.	— 26	A
VIII.	— 27	B
	— 28	C
XVI.	— 29	D
V.	— 30	E
	— 31	F
XIII.	April 1	G
II.	— 2	A
	— 3	B
X.	— 4	C
	— 5	D
XVIII.	— 6	E
VII.	— 7	F
	— 8	G
XV.	— 9	A
IV.	— 10	B
	— 11	C
XII.	— 12	D
I.	— 13	E
	— 14	F
IX.	— 15	G
	— 16	A
XVII.	— 17	B
VI.	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the year in the first column of the Table, against which stands the day of the Paschal Full Moon; then look in the third column for the Sunday Letter, next after the day of the Full Moon; and the day of the month standing against that Sunday Letter is *Easter-Day*. If the Full Moon happen upon a Sunday, then (according to the first rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add 1 to the year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remain, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1899, inclusive, add to the year of our Lord its fourth part, omitting fractions, divide the sum by 7, and if there be no remainder, then A is the Sunday Letter; but if any number remain, then the Letter standing against that number in the small annexed Table is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

NOTE, That in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter from the intercalated day exclusive, to the end of the year.

ANOTHER TABLE TO FIND EASTER,

TILL THE YEAR 1899, INCLUSIVE.

GOLDEN NUMBERS.	SUNDAY LETTERS.						
	A	B	C	D	E	F	G
I.	April 16	— 17	— 18	— 19	— 20	— 14	— 15
II.	April 9	— 3	— 4	— 5	— 6	— 7	— 8
III.	Mar. 26	— 27	— 28	— 29	— 23	— 24	— 25
IV.	April 16	— 17	— 11	— 12	— 13	— 14	— 15
V.	April 2	— 3	— 4	— 5	— 6	Mar. 31	April 1
VI.	April 23	— 24	— 25	— 19	— 20	— 21	— 22
VII.	April 9	— 10	— 11	— 12	— 13	— 14	— 8
VIII.	April 2	— 3	Mar. 28	— 29	— 30	— 31	April 1
IX.	April 16	— 17	— 18	— 19	— 20	— 21	— 22
X.	April 9	— 10	— 11	— 5	— 6	— 7	— 8
XI.	Mar. 26	— 27	— 28	— 29	— 30	— 31	— 25
XII.	April 16	— 17	— 18	— 19	— 13	— 14	— 15
XIII.	April 2	— 3	— 4	— 5	— 6	— 7	— 8
XIV.	Mar. 26	— 27	— 28	— 22	— 23	— 24	— 25
XV.	April 16	— 10	— 11	— 12	— 13	— 14	— 15
XVI.	April 2	— 3	— 4	— 5	Mar. 30	— 31	April 1
XVII.	April 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII.	April 9	— 10	— 11	— 12	— 13	— 7	— 8
XIX.	April 2	— 27	— 28	— 29	— 30	— 31	April 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost line, and the Golden Number, or Prime, in the column of Golden Numbers, and against the Prime, in the same line, under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that year. But,

NOTE, That the name of the Month is set on the left hand, or just with the figure, and followeth not as in other Tables, by descent, but collaterally.

A TABLE OF THE DAYS ON WHICH EASTER WILL FALL

FOR THIRTY-EIGHT YEARS, BEING THE TIME OF TWO CYCLES OF THE MOON.

YEARS OF OUR LORD.	GOLDEN NUMBER.	THE EPIPHANY.	SUNDAY LETTER.	EASTER-DAY.	YEARS OF OUR LORD.	GOLDEN NUMBER.	THE EPIPHANY.	SUNDAY LETTER.	EASTER-DAY.
1843	1	0	A	April 16	1862	1	0	E	April 20
1844	2	11	G F	— 7	1863	2	11	D	— 5
1845	3	22	E	Mar. 23	1864	3	22	C B	Mar. 27
1846	4	3	D	April 12	1865	4	3	A	April 16
1847	5	14	C	— 4	1866	5	14	G	— 1
1848	6	25	B A	— 23	1867	6	25	F	— 21
1849	7	6	G	— 8	1868	7	6	E D	— 12
1850	8	17	F	Mar. 31	1869	8	17	C	Mar. 28
1851	9	28	E	April 20	1870	9	28	B	April 17
1852	10	9	D C	— 11	1871	10	9	A	— 9
1853	11	20	B	Mar. 27	1872	11	20	G F	Mar. 31
1854	12	1	A	April 16	1873	12	1	E	April 13
1855	13	12	G	— 8	1874	13	12	D	— 5
1856	14	23	F E	Mar. 23	1875	14	23	C	Mar. 28
1857	15	4	D	April 12	1876	15	4	B A	April 16
1858	16	15	C	— 4	1877	16	15	G	— 1
1859	17	26	B	— 24	1878	17	26	F	— 21
1860	18	7	A G	— 8	1879	18	7	E	— 13
1861	19	18	F	Mar. 31	1880	19	18	D C	Mar. 28

A TABLE OF THE MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY.	SEPTUAGESIMA SUNDAY.	FIRST DAY OF LENT.	ASCENSION DAY.	WHIT-SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT-SUNDAY.
March 22	1	Jan. 18	Feb. 4	April 30	May 10	27	November 29
— 23	1	— 19	— 5	May 1	— 11	27	— 30
— 24	1	— 20	— 6	— 2	— 12	27	December 1
— 25	2	— 21	— 7	— 3	— 13	27	— 2
— 26	2	— 22	— 8	— 4	— 14	27	— 3
— 27	2	— 23	— 9	— 5	— 15	26	November 27
— 28	2	— 24	— 10	— 6	— 16	26	— 28
— 29	2	— 25	— 11	— 7	— 17	26	— 29
— 30	2	— 26	— 12	— 8	— 18	26	— 30
— 31	2	— 27	— 13	— 9	— 19	26	December 1
April 1	3	— 28	— 14	— 10	— 20	26	— 2
— 2	3	— 29	— 15	— 11	— 21	26	— 3
— 3	3	— 30	— 16	— 12	— 22	25	November 27
— 4	3	— 31	— 17	— 13	— 23	25	— 28
— 5	3	Feb. 1	— 18	— 14	— 24	25	— 29
— 6	3	— 2	— 19	— 15	— 25	25	— 30
— 7	3	— 3	— 20	— 16	— 26	25	December 1
— 8	4	— 4	— 21	— 17	— 27	25	— 2
— 9	4	— 5	— 22	— 18	— 28	25	— 3
— 10	4	— 6	— 23	— 19	— 29	24	November 27
— 11	4	— 7	— 24	— 20	— 30	24	— 28
— 12	4	— 8	— 25	— 21	— 31	24	— 29
— 13	4	— 9	— 26	— 22	June 1	24	— 30
— 14	4	— 10	— 27	— 23	— 2	24	December 1
— 15	5	— 11	— 28	— 24	— 3	24	— 2
— 16	5	— 12	March 1	— 25	— 4	24	— 3
— 17	5	— 13	— 2	— 26	— 5	23	November 27
— 18	5	— 14	— 3	— 27	— 6	23	— 28
— 19	5	— 15	— 4	— 28	— 7	23	— 29
— 20	5	— 16	— 5	— 29	— 8	23	— 30
— 21	5	— 17	— 6	— 30	— 9	23	December 1
— 22	6	— 18	— 7	— 31	— 10	23	— 2
— 23	6	— 19	— 8	June 1	— 11	23	— 3
— 24	6	— 20	— 9	— 2	— 12	22	November 27
— 25	6	— 21	— 10	— 3	— 13	22	— 28

NOTE, That in a Bissexile or Leap-Year, the number of Sundays after *Epiphany* will be the same as if *Easter-Day* had fallen one day later than it really does. And, for the same reason, one day must, in every Leap-Year, be added to the day of the month given by the Table for *Septuagesima Sunday*, and for the first day of Lent : unless the Table gives some day in the month of March for it : for in that case, the day given by the Table is the right day.

A TABLE TO FIND EASTER-DAY,

FROM THE YEAR 1900 TO THE YEAR 2199, INCLUSIVE.

GOLDEN NUMBER.	DAYS OF THE MONTH.	SUNDAY LETTER.	GOLDEN NUMBER.	DAYS OF THE MONTH.	SUNDAY LETTER.
XIV.	March	22 D		April	9 A
III.		23 E	XV.		10 B
		24 F	IV.		11 C
XI.		25 G			12 D
		26 A	XII.		13 E
XIX.		27 B	I.		14 F
VIII.		28 C			15 G
		29 D	IX.		16 A
XVI.		30 E	XVII.		17 B
V.		31 F	VI.		18 C
	April	1 G			19 D
XIII.		2 A			20 E
II.		3 B			21 F
		4 C			22 G
X.		5 D			23 A
		6 E			24 B
XVIII.		7 F			25 C
VII.		8 G			

THE Golden Numbers in the foregoing Calendar will point out the days of the Paschal Full Moons, till the year of our Lord 1900; at which time, in order that the Ecclesiastical Full Moons may fall nearly on the same days with the real Full Moons, the Golden Numbers must be removed to different days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the year 1900, to the year 2199, inclusive. This Table is to be made use of, in all respects, as the first Table, before inserted, for finding *Easter* till the year 1899.

GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER,

AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900						2700
2000	2100	2200	2300	2500	2600	2800
			2400			
2900	3000	3100	3300	3400	3500	3700
		3200			3600	
3800	3900	4100	4200	4300	4500	4600
	4000			4400		
4700			5100			5500
4800	4900	5000	5200	5300	5400	5600
5700	5800	5900	6100	6200	6300	6500
		6000			6400	
6600	6700	6900	7000	7100	7300	7400
	6800			7200		
7500			7900			8300
7600	7700	7800	8000	8100	8200	8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which, in Table I., standeth at the top of the column wherein the number of hundreds contained in that given year is found; divide the sum by 7, and if there be no remainder, then A is the Sunday Letter; but if any number remain, then the Letter which standeth under that number at the top of the Table, is the Sunday Letter.

TABLE II.

1	2	3	1	2	3	1	2	3
	YEARS OF OUR LORD.			YEARS OF OUR LORD.			YEARS OF OUR LORD.	
B	1600	0	B	4000	10	B	6400	20
	1700	1		4100	11		6500	21
	1800	1		4200	12		6600	22
	1900	2		4300	12		6700	23
B	2000	2	B	4400	12	B	6800	22
	2100	2		4500	13		6900	23
	2200	3		4600	13		7000	24
	2300	4		4700	14		7100	24
B	2400	3	B	4800	14	B	7200	24
	2500	4		4900	14		7300	25
	2600	5		5000	15		7400	25
	2700	5		5100	16		7500	26
B	2800	5	B	5200	15	B	7600	26
	2900	6		5300	16		7700	26
	3000	6		5400	17		7800	27
	3100	7		5500	17		7900	28
B	3200	7	B	5600	17	B	8000	27
	3300	7		5700	18		8100	28
	3400	8		5800	18		8200	29
	3500	9		5900	19		8300	29
B	3600	8	B	6000	19	B	8400	29
	3700	9		6100	19		8500	0
	3800	10		6200	20		&c.	
	3900	10		6300	21			

TO find the month and days of the month to which the Golden Numbers ought to be prefixed in the Calendar in any given year of our Lord, consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year, consisting of entire hundreds; and note the number or cipher which stands against it in the third column; then in Table III. look for the same number in the column under any given Golden Number, which, when you have found, guide your eye sideways to the left hand, and in the first column you will find the month and the day to which that Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.

The letter B, prefixed to certain hundredth years in Table II., denotes those years which are still to be accounted Bissextile or Leap Years in the new Calendar; whereas all the other hundredth years are to be accounted only common years.

TABLE III.

PASCHAL FULL MOON.		SUNDAY LETTERS.	THE GOLDEN NUMBERS.																
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
March	21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
	22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
	23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
	24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
	25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
	26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
	27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
	28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
	29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
	30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
	31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April	1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
	2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
	3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
	4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
	5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
	6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
	7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
	8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
	9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
	10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
	11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25
	12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
	13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
	14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
	15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
	16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
	17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
	17	B																	
	18	C	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
	18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3

THE ORDER FOR
DAILY MORNING PRAYER.

¶ *The Minister shall begin the MORNING PRAYER, by reading one or more of the following Sentences of Scripture.*

THE LORD is in his holy temple; let all the earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal. i. 11.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalms xix. 14, 15.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions; and my sin is ever before me. *Psalms li. 3.*

Hide thy face from my sins; and blot out all mine iniquities. *Psalms li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

Rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24.*
Psalm vi. 1.

Repent ye; for the Kingdom of heaven is at hand.
St. Matt. iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.
St. Luke xv. 18, 19.

Enter not into judgment with thy servant, **O LORD**; for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, **God** is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 8, 9.*

¶ *Then the Minister shall say,*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty **God** our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before **God**; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of every Prayer, Amen.*

MORNING PRAYER.

¶ Or this.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ Then likewise he shall say,

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ Then shall be said or sung the following Anthem; except on those days for which other Anthems are appointed; and except also, when it is used in the course of the Psalms, on the nineteenth day of the month.

Venite, exultemus Domino.

O COME, let us sing unto the LORD; let us heartily rejoice in the strength of our salvation.

MORNING PRAYER.

Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms.

For the LORD is a great God; and a great King above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship and fall down, and kneel before the LORD our Maker.

For he is the LORD our God; and we are the people of his pasture, and the sheep of his hand.

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

¶ Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms set forth by this Church. And at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Jubilate, Benedictus, Cantate Domino, Bonum est confiteri, Deus misereatur, Benedic, anima mea—MAY be said or sung the Gloria Patri; and at the end of the whole Portion, or Selection of Psalms for the day, SHALL be said or sung the Gloria Patri, or else the Gloria in excelsis, as followeth.

Gloria in excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

MORNING PRAYER.

For thou only art holy; thou only art the Lord;
thou only, O Christ, with the Holy Ghost, art most
high in the glory of God the Father. Amen.

¶ *Then shall be read the first Lesson, according to the Table or Calendar.*

¶ *After which shall be said or sung the following Hymn.*

¶ *Note, That before every Lesson, the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: and after every Lesson, Here endeth the first, or the second Lesson.*

Te Deum laudamus.

WE praise thee, O God; we acknowledge thee
to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens, and
all the Powers therein.

To thee Cherubim, and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;

Heaven and earth are full of the Majesty of thy
Glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world doth
acknowledge thee;

The Father, of an infinite Majesty;

Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou
didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death,
thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the Glory
of the Father.

We believe that thou shalt come to be our Judge.

MORNING PRAYER.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee ;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted ; let me never be confounded.

¶ Or this Canticle.

Benedicite, omnia opera Domini.

O ÁLL ye Works of the Lord, bless ye the Lord ; praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord ; praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord ; praise him, and magnify him for ever.

O ye Waters that be above the firmament, bless ye the Lord ; praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord ; praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord ; praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord ; praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord ; praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord ; praise him, and magnify him for ever.

MORNING PRAYER.

O ye **Fire** and **Heat**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Winter** and **Summer**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Dews** and **Frosts**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Frost** and **Cold**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Ice** and **Snow**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Nights** and **Days**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Light** and **Darkness**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Lightnings** and **Clouds**, bless ye the Lord ; praise him, and magnify him for ever.

O let the **Earth** bless the Lord ; yea, let it praise him, and magnify him for ever.

O ye **Mountains** and **Hills**, bless ye the Lord ; praise him, and magnify him for ever.

O all ye **Green Things** upon the earth, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Wells**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Seas** and **Floods**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Whales**, and all that move in the waters, bless ye the Lord ; praise him, and magnify him for ever.

O all ye **Fowls** of the **Air**, bless ye the Lord ; praise him, and magnify him for ever.

O all ye **Beasts** and **Cattle**, bless ye the Lord ; praise him, and magnify him for ever.

O ye **Children** of **Men**, bless ye the Lord ; praise him, and magnify him for ever.

MORNING PRAYER.

O let Israel bless the Lord ; praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord ; praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord ; praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord ; praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord ; praise him, and magnify him for ever.

¶ Then shall be read, in like manner, the second Lesson, taken out of the New Testament, according to the Table or Calendar.

¶ And after that, the following Psalm.

Jubilate Deo. Psalm c.

O BE joyful in the LORD, all ye lands : serve the LORD with gladness, and come before his presence with a song.

Be ye sure that the LORD he is God ; it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise ; be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting ; and his truth endureth from generation to generation.

¶ Or this Hymn.

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel ; for he hath visited and redeemed his people ;

And hath raised up a mighty salvation for us, in the house of his servant David ;

As he spake by the mouth of his holy Prophets, which have been since the world began ;

That we should be saved from our enemies, and from the hand of all that hate us.

MORNING PRAYER.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may omit the words, He descended into hell, or may, instead of them, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary ; Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell, The third day he rose from the dead ; He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholic Church, The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

¶ *Or this.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds ; God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father ; By whom all things were made ; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried ; And the third day he rose again, according to the Scriptures ; And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead ; Whose kingdom shall have no end.

MORNING PRAYER.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ Then shall follow the Collect for the day, except when the Communion Service is read; and then the Collect for the day shall be omitted here.

A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may

MORNING PRAYER.

be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

A Prayer for the President of the United States, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold and bless thy servant **THE PRESIDENT OF THE UNITED STATES**, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

¶ *The following Prayers are to be omitted here, when the Litany is read.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by

MORNING PRAYER.

thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt

EVENING PRAYER.

grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer.

THE ORDER FOR
DAILY EVENING PRAYER.

¶ *The Minister shall begin the EVENING PRAYER, by reading one or more of the following Sentences of Scripture.*

THE LORD is in his holy temple; let all the earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal. i. 11.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalms xix. 14, 15.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions; and my sin is ever before me. *Psalms li. 3.*

Hide thy face from my sins; and blot out all mine iniquities. *Psalm li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm li. 17.*

Rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24.*
Psalm vi. 1.

Repent ye; for the Kingdom of Heaven is at hand. *St. Matt. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 8, 9.*

¶ Then the Minister shall say,

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them

with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner,

EVENING PRAYER.

but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of every Prayer, Amen.*

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

EVENING PRAYER.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections, as they are set forth by this Church, with the Doxology, as in the Morning Service.*

¶ *Then shall be read the first Lesson, according to the Table or Calendar.*

¶ *After which shall be said or sung the following Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*

Cantate Domino. Psalm xcvi.

O SING unto the LORD a new song; for he hath done marvellous things.

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The LORD declared his salvation; his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the LORD, all ye lands; sing, rejoice, and give thanks.

Praise the LORD upon the harp; sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, O show yourselves joyful before the LORD, the King.

Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the LORD; for he cometh to judge the earth.

With righteousness shall he judge the world, and the people with equity.

EVENING PRAYER.

¶ *Or this.*

Bonum est confiteri. Psalm xcii.

IT is a good thing to give thanks unto the LORD,
and to sing praises unto thy Name, O Most Highest;
To tell of thy loving-kindness early in the morning,
and of thy truth in the night season;

Upon an instrument of ten strings, and upon the
lute; upon a loud instrument, and upon the harp.

For thou, LORD, hast made me glad through thy
works; and I will rejoice in giving praise for the ope-
rations of thy hands.

¶ *Then a Lesson of the New Testament, as it is appointed.*

¶ *And after that, shall be sung or said this Psalm, except on the twelfth day of the month.*

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us, and show
us the light of his countenance, and be merciful
unto us;

That thy way may be known upon earth, thy sav-
ing health among all nations.

Let the people praise thee, O God; yea, let all the
people praise thee.

O let the nations rejoice and be glad; for thou shalt
judge the folk righteously, and govern the nations
upon earth.

Let the people praise thee, O God; yea, let all the
people praise thee.

Then shall the earth bring forth her increase; and
God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world
shall fear him.

¶ *Or this.*

Benedic, anima mea. Psalm ciii.

PRAISE the LORD, O my soul; and all that is
within me, praise his holy Name.

EVENING PRAYER.

Praise the LORD, O my soul, and forget not all his benefits :

Who forgiveth all thy sin, and healeth all thine infirmities ;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

O praise the LORD, ye Angels of his, ye that excel in strength ; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the LORD, all ye his hosts ; ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion : praise thou the LORD, O my soul.

¶ Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may omit the words, He descended into hell, or may, instead of them, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary ; Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell, The third day he rose from the dead ; He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholic Church, The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

¶ Or this.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten

EVENING PRAYER.

Son of God, Begotten of his Father before all worlds ;
God of God, Light of Light, very God of very God,
Begotten, not made, Being of one substance with the
Father ; By whom all things were made ; Who, for
us men, and for our salvation, came down from heaven,
And was incarnate by the Holy Ghost of the Virgin
Mary, And was made man, And was crucified also for
us under Pontius Pilate. He suffered and was buried ;
And the third day he rose again, according to the
Scriptures ; And ascended into heaven, And sitteth on
the right hand of the Father. And he shall come
again with glory to judge both the quick and the
dead ; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and
Giver of Life, Who proceedeth from the Father and
the Son, Who with the Father and the Son together
is worshipped and glorified, Who spake by the
Prophets. And I believe one Catholic and Apostolic
Church. I acknowledge one Baptism for the remis-
sion of sins ; And I look for the Resurrection of the
dead, And the Life of the world to come. Amen.

¶ And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ Then shall be said the Collect for the day, and after that the Collects and Prayers following.

A Collect for Peace.

O GOD, from whom all holy desires, all good coun-
sels, and all just works do proceed ; Give unto

EVENING PRAYER.

thy servants that peace, which the world cannot give ; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness ; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against Perils.

O LORD, our heavenly Father, by whose Almighty power we have been preserved this day ; By thy great mercy defend us from all perils and dangers of this night ; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

A Prayer for the President of the United States, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth ; Most heartily we beseech thee with thy favour to behold and bless thy servant THE PRESIDENT OF THE UNITED STATES, and all others in authority ; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts ; grant them in health and prosperity long to live ; and finally, after this life, to attain everlasting joy and felicity ; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift ; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace ; and, that they may truly please thee, pour upon them the continual dew of thy bless-

ing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service,

THE LITANY.

and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer.

THE LITANY,

OR GENERAL SUPPLICATION.

¶ *To be used after Morning Service, on Sundays, Wednesdays, and Fridays.*

O GOD the Father of Heaven; have mercy upon us miserable sinners.

O God the Father of Heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

THE LITANY.

O God the Holy Ghost, proceeding from the Father and the Son ; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son ; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God ; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God ; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin ; from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

THE LITANY.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our prosperity ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and show it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

THE LITANY.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in the perils of childbirth, all sick persons, and young children; and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech thee to hear us, good Lord.

THE LITANY.

That it may please thee to give us true repentance ;
to forgive us all our sins, negligences, and ignorances ;
and to endue us with the grace of thy Holy Spirit to
amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the
world ;

Grant us thy peace.

O Lamb of God, who takest away the sins of the
world ;

Have mercy upon us.

¶ *The Minister may, at his discretion, omit all that follows, to the Prayer, "We
humbly beseech thee, O Father," &c.*

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Minister, and the People with him, say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy
Name. Thy kingdom come. Thy will be done
on earth, As it is in heaven. Give us this day our daily
bread. And forgive us our trespasses, As we forgive
those who trespass against us. And lead us not into
temptation ; But deliver us from evil. Amen.

Minister. O Lord, deal not with us according to our
sins.

Answer. Neither reward us according to our ini-
quities.

THE LITANY.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

THE LITANY.

Minister. O Lord, let thy mercy be showed upon us ;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise that when two

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or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Litany.

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS.

¶ *To be used before the two final Prayers of Morning and Evening Service.*

PRAYERS.

A Prayer for Congress.

¶ *To be used during their Session.*

MOST gracious God, we humbly beseech thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled; That thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and

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Mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For Fair Weather.

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith, for our sins, thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit. And give us grace, that we may learn by thy punishments to amend our lives, and for thy clemency to give thee thanks and praise; through Jesus Christ our Lord. *Amen.*

In Time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; Behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

In Time of War and Tumults.

O ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy Son, Jesus Christ our Lord. *Amen.*

For those who are to be admitted into Holy Orders.

¶ *To be used in the Weeks preceding the stated Times of Ordination.*

A LMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of thy Church. And, to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

A LMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and

the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

In Time of great Sickness and Mortality.

O ALMIGHTY God, the Lord of life and death, of sickness and health; Regard our supplications, we humbly beseech thee; and, as thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom which in the end will bring us to everlasting life; through Jesus Christ our Lord. *Amen.*

For a Sick Person.

O FATHER of mercies and God of all comfort, our only help in time of need; Look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick *servant*, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; give *him* patience under *his* affliction; and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory. Or else give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

For a Sick Child.

A LMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look

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down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O Lord, in thy good appointed time, from *his* bodily pain, and visit *him* with thy salvation; that if it should be thy good pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation. Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*

For a Person, or Persons, going to Sea.

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; We commend to thy Almighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

For a Person under Affliction.

O MERCIFUL God, and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction,

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and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our Lord. *Amen.*

For Malefactors, after Condemnation.

¶ *Or else the Prayer in the Visitation of Prisoners, beginning, "O Father of Mercies," &c., may be used.*

O MOST gracious and merciful God, we earnestly beseech thee to have pity and compassion upon *those persons* recommended to our prayers, who now *lie* under the sentence of the law, and *are* appointed to die. Visit *them*, O Lord, with thy mercy and salvation; convince *them* of the miserable condition *they are* in, by *their* sins and wickedness; and let thy powerful grace produce in *them* such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give *them* a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of *their souls*. O Lord, in judgment remember mercy; and whatever sufferings *they are* to endure in this world, yet deliver *them*, O God, from the bitter pains of eternal death. Pardon *their* sins, and save *their souls*, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. *Amen.*

A Prayer to be used at the Meetings of Convention.

A LMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Councils of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be present with the Council of thy Church *here* assembled in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in

THANKSGIVINGS.

our present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

¶ *During the period of the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause "here assembled in thy Name and Presence," being changed to "now assembled in thy Name and Presence;" and the clause "govern us in our present work," to "govern them in their present work."*

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The Thanksgiving of Women after Child-birth.

¶ *To be said when any Woman, being present in Church, shall have desired to return thanks to Almighty God for her safe deliverance.*

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of child-birth, *this woman*, thy *servant*, who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

For Rain.

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance,

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and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name ; through thy mercies in Jesus Christ our Lord. *Amen.*

For Fair Weather.

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather ; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation ; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty ; We give thee humble thanks for this thy special bounty ; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort ; through Jesus Christ our Lord. *Amen.*

For Peace, and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them ; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer ; through Jesus Christ our Lord. *Amen.*

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For Restoring Public Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

For Deliverance from great Sickness and Mortality.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

For a Recovery from Sickness.

O GOD, who art the giver of life, of health, and of safety; We bless thy Name, that thou hast been pleased to deliver from *his* bodily sickness *this* thy *servant*, who now *desireth* to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of

THE FIRST SUNDAY IN ADVENT.

his days to an humble, holy, and obedient walking before thee; through Jesus Christ our Lord. *Amen.*

For a Safe Return from Sea.

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep, *this* thy *servant*, who now *desireth* to return *his* thanks unto thee, in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

THE

COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

The First Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas-day.*

THE ORDER FOR THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

¶ *If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full posture so to do, as soon as he conveniently may.*

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Collect.

ALmighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspira-

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tion of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the People, rehearse distinctly the TEN COMMANDMENTS; and the People, still kneeling, shall, after every commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.*

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the

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Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then the Minister may say,*

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And

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the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the —Chapter of —, beginning at the —Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the People all standing up) saying, The Holy Gospel is written in the —Chapter of —, beginning at the —Verse.*

¶ *Here the People shall say,*

Glory be to thee, O Lord.

¶ *Then shall be read the Apostles', or Nicene Creed; unless one of them hath been read immediately before in the Morning Service.*

¶ *Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Bans of Matrimony, and other matters to be published.*

¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt. vi. 19, 20.*

Whatsoever ye would that men should do to you, even so do to them: for this is the Law and the Prophets. *St. Matt. vii. 12.*

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Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt. vii. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke xix. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix. 11.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix. 13, 14.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

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Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. **1 Tim. vi. 17, 18, 19.**

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. **Heb. vi. 10.**

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. **Heb. xiii. 16.**

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? **1 St. John iii. 17.**

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. **Tobit iv. 7.**

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. **Tobit iv. 8, 9.**

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. **Prov. xix. 17.**

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble **Psalms xli. 1.**

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Decotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶ And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, he shall say,

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

* If there be no alms or oblations, then shall the words [*to accept our alms and oblations, and*] be left unsaid.

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¶ *When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy Day, immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.*

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but

also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent ye of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (with-

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out any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace

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return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let

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us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this general Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to

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all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John ii. 1, 2.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [*Holy Father,] Almighty, Everlasting God.

* *These words [Holy Father] must be omitted on Trinity Sunday.*

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¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest and People,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, **Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.**

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

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Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only, may be said,

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *Or else this may be said, the words [Holy Father] being retained in the introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, &c.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore,

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gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hand.*

(e) *And here he is to lay his hand upon every vessel, in which there is any Wine to be consecrated.*

WHEREFORE, O Lord and heavenly Father, according to the institution *The Oblation.*
of thy dearly beloved Son our Saviour Jesus Christ,

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we, thy humble servants, do celebrate and make here before thy **Divine Majesty**, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make ; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension ; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, **O merciful Father**, *The Invocation.* to hear us ; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy **Word** and **Holy Spirit**, these thy gifts and creatures of bread and wine ; that we, receiving them according to thy Son our Saviour **Jesus Christ's** holy institution, in remembrance of his death and passion, may be partakers of his most blessed **Body** and **Blood**. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son **Jesus Christ**, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, **O Lord**, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee ; humbly beseeching thee, that we, and all others who shall be partakers of this **Holy Communion**, may worthily receive the most precious **Body** and **Blood** of thy Son **Jesus Christ**, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice ; yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through **Jesus Christ** our Lord ; by whom,

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and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.*

¶ *Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present) and, after that, to the People also in order, into their hands, all devoutly kneeling. And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ *And the Minister who delivereth the Cup shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed: beginning at—All glory be to thee, Almighty God—and ending with these words—partakers of his most blessed Body and Blood.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Minister say the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

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¶ *After shall be said as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, all standing, Gloria in excelsis; or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou

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only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our

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ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the petitions of those who ask in thy Son's Name ; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee ; and grant, that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory ; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy Days (if there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.*

¶ *And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church ; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

THE MINISTRATION OF
PUBLIC BAPTISM OF INFANTS,
TO BE USED IN THE CHURCH.

- ¶ *The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy Days, or Prayer Days. Nevertheless (if necessity so require) Baptism may be administered upon any other day.*
- ¶ *There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.*
- ¶ *When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Minister by his discretion shall appoint. And the Minister coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no ?

¶ *If they answer, No: then shall the Minister proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy, he will grant to *this Child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a *living member* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered

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from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALmighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors; and from thence to the Prayer immediately before the Immersion, or the pouring of water on the infant. But note; that in every church the intermediate parts of the Service shall be used, once at least in every month, (if there be a baptism) for the better instructing of the People in the Grounds of Infant Baptism.*

Hear the words of the Gospel, written by St. *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought

unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Minister speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

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¶ *The Minister shall then demand of the Sponsors as follows : the questions being considered as addressed to them severally, and the answers to be made accordingly.*

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them ?

Answer. I renounce them all ; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed ?

Answer. I do.

Minister. Wilt thou be baptized in this Faith ?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will, by God's help.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood ; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost ; Regard, we beseech thee, the supplications of thy congregation ; sanctify this Water to

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the mystical washing away of sin; and grant that *this Child*. now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then, naming it after them, he shall dip it in the Water discreetly, or shall pour Water upon it, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Minister shall say,*

WE receive this Child into the congregation of Christ's flock; and do* sign *him* with the sign * *Here the Minister of the Cross, in token that hereafter he shall shall make a Cross upon not be ashamed to confess the faith of Christ the Child's forehead.* crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that part of the above which follows the Immersion, or the pouring of Water on the Infant.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling,*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy

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Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose.

THE MINISTRATION OF
PRIVATE BAPTISM OF CHILDREN,
IN HOUSES.

¶ *The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy Day falling between, unless upon a great and reasonable cause.*

¶ *And also they shall warn them, that without like great cause and necessity, they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered as followeth.*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with those who are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one who is present, the Minister shall pour Water upon it, saying these words:*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom; through Christ our Lord. Amen.

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterwards live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus:*

I CERTIFY you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses, I baptized *this Child*.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether the same hath been lawfully done. And if the Minister shall find, by the answers of such as bring the Child, that all things were done as they ought to be; then shall he not christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus:*

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I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of *this Child*; who is now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

¶ *Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors.*

Hear the words of the Gospel, written by St. *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant*; that he hath embraced *him* with the arms of his mercy; and, as he hath promised in his holy Word, will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

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OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done on earth, As it is
in heaven. Give us this day our daily bread. And forgive us
our trespasses, As we forgive those who trespass against us.
And lead us not into temptation; But deliver us from evil.
Amen.

¶ *Then shall the Minister demand the name of the Child; which being by the God-fathers and Godmothers pronounced, the Minister shall say as follows.*

DOST thou, in the name of this Child, renounce the devil
and all his works, the vain pomp and glory of the world,
with all covetous desires of the same, and the sinful desires
of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will
endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian
Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou then obediently keep God's holy will and
commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then the Minister shall say,*

WE receive this Child into the congregation of Christ's
flock; and do* sign him with the sign * Here the Minister
shall make a Cross upon
the Child's forehead.
of the Cross, in token that hereafter he shall
not be ashamed to confess the faith of Christ
crucified, and manfully to fight under his banner, against sin,
the world, and the devil; and to continue Christ's faithful
soldier and servant unto his life's end. Amen.

¶ *The same Rule is to be observed here, as to the Omission of the sign of the Cross, as
in the Public Baptism of Infants.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *this Child is*
regenerate, and grafted into the body of Christ's Church,
let us give thanks unto Almighty God for these benefits; and
with one accord make our prayers unto him, that *this Child*
may lead the rest of his life according to this beginning.

¶ *Then shall be said, all kneeling,*

WE yield thee hearty thanks, most merciful Father, that
it hath pleased thee to regenerate *this Infant* with thy
Holy Spirit, to receive him for thine own Child by adoption,

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and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose.

¶ *But if they who bring the Infant to the Church do make such uncertain Answers to the Minister's Questions, as that it cannot appear that the Child was baptized with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism.) then let the Minister baptize it in the Form before appointed for Public Baptism of Infants: saving that at the dipping of the Child in the Font, he shall use this Form of words:*

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IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *If Infant Baptism, and the receiving of Infants baptized in private, are to be at the same time, the Minister may make the Questions to the Sponsors, and the succeeding Prayers, serve for both. And again, after the Immersion, or the pouring of Water, and the receiving into the Church, the Minister may use the remainder of the Service for both.*

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy Day, or Prayer Day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Minister, in his discretion, shall think fit.*

¶ *And standing there, the Minister shall ask, whether any of the Persons here presented be baptized, or no: If they shall answer, No; then shall the Minister say thus:*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy

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people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *Servants*; wash *them* and sanctify *them* with the Holy Ghost; that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALmighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *these Persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *these Persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

Hear the words of the Gospel, written by St. *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he

enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also showeth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *Persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the

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blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father toward *these Persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then the Minister shall speak to the Persons to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, in the presence of these your Witnesses, and this whole congregation, promise and answer to the following Questions.

¶ *The Minister shall then demand of the Persons to be baptized as follows; the Questions being considered as addressed to them severally, and the answers to be made accordingly.*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Question. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

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Answer. I do.

Question. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Question. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *these Persons* may be so buried, that the new man may be raised up in *them.* *Amen.*

Grant that all sinful affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them.* *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that the *Persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister take each Person to be baptized by the right hand; and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N• I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

BAPTISM OF THOSE OF RIPER YEARS.

¶ *Then shall the Minister say,*

WE receive this Person into the congregation of Christ's flock; and do* sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *The same Rule, as to the Omission of the sign of the Cross, is to be observed here as in the Baptism of Infants.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *these Persons* are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons*; that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *Servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

¶ *Then, all standing up, the Minister shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these Persons* have promised, in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow,

BAPTISM OF THOSE OF RIPER YEARS.

promise, and profession, *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly, in this present world.

¶ *And then, speaking to the baptized Persons, he shall proceed and say,*

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

¶ *Whereas necessity may require the baptizing of Adults in private houses, in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament is to be performed. And in the exhortation, Well-beloved, &c., instead of these words, come hither desiring, shall be inserted this word, desirous.*

¶ *If there be occasion for the Office of Infant Baptism and that of Adults at the same time, the Minister shall use the exhortation and one of the prayers next following in the Office for Adults; only, in the exhortation and prayer, after the words, these Persons, and these thy servants, adding, and these Infants. Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the immersion, or the pouring of water, the prayer shall be as in this service; only, after the words, these Persons, shall be added, and these Infants. After which the remaining part of each service shall be used; first that for Adults, and lastly that for Infants.*

¶ *If any persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the Office for Public Baptism of Infants; or, in case of extreme danger, the Office for Private Baptism; only changing the word Infant, for Child, or Person, as occasion requireth.*

A CATECHISM;

THAT IS TO SAY,

AN INSTRUCTION, TO BE LEARNED BY EVERY PERSON BEFORE HE BE
BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day he rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

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I believe in the Holy Ghost ; The holy Catholic Church, The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief ?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

Question. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are ?

Answer. Ten.

Question. Which are they ?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me ; and show mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work ; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the

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Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother ; that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments ?

Answer. I learn two things ; my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God ?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour ?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me : To love, honour, and succour my father and mother : To honour and obey the civil authority : To submit myself to all my governors, teachers, spiritual pastors and masters : To order myself lowly and reverently to all my betters : To hurt nobody by word or deed : To be true and just in all my dealings : To bear no malice nor hatred in my heart : To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering : To keep my body in temperance, soberness, and chastity : Not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

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Catechist. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?
Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

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Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new

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life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.*

THE ORDER OF

CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED, AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop; he, or some other Minister appointed by him, shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe

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such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

¶ *And every one shall audibly answer,*

I do.

Bishop.

OUR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hands upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [or, *this thy Servant*] with thy heavenly grace; that he may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

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¶ *And all kneeling down, the Bishop shall add,*

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *And these Collects.*

ALMIGHTY and everliving God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty ; We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them ; let thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life ; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

SOLEMNIZATION OF MATRIMONY.

¶ *The laws respecting Matrimony, whether by publishing the Bans in churches, or by License, being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract between the parties.*

¶ *And when the Bans are published, it shall be in the following form: I publish the Bans of Marriage between M. of —, and N. of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [second or third] time of asking.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the Persons who are to be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

¶ *The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

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¶ *The Man shall answer,*

I will.

¶ *Then shall the Minister say unto the Woman,*

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their Troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:*

I N. take thee M. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring. And the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man, leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,*

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done on earth, As it

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is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the company:*

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing:*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

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THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish ;
who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*
REMEMBER not, Lord, our iniquities, nor the iniquities
of our forefathers ; Spare us, good Lord, spare thy
people, whom thou hast redeemed with thy most precious
blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done on earth, As it is
in heaven. Give us this day our daily bread. And forgive us
our trespasses, As we forgive those who trespass against us.
And lead us not into temptation ; But deliver us from evil.
Amen.

Minister. O Lord, save thy servant ;

Answer. Who putteth *his* trust in thee.

Minister. Send *him* help from thy holy place ;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him* ;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve
this thy servant. Look upon *him* with the eyes of thy
mercy, give *him* comfort and sure confidence in thee, defend

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him from the danger of the enemy, and keep *him* in perpetual peace and safety ; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour ; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him* ; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance : That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory : or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining ; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness be, know you certainly that it is God's visitation. And for what cause soever this sickness be sent unto you ; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father ; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Minister may end his Exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord : For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the

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Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever, by any manner of adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified,

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dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church, the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ *The sick person shall answer,*

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *The Exhortation before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *And then the Minister shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and, when thou art pleased to take him hence, take him unto thy favour; through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

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¶ *Then shall the Minister say this Psalm.*

Psalm cxxx. *De profundis.*

OUT of the deep have I called unto thee, O LORD; Lord, hear my voice.

O let thine ears consider well the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss:

O Lord, who may abide it?

For there is mercy with thee; therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him; in his word is my trust.

My soul fleeth unto the Lord, before the morning watch; I say, before the morning watch.

O Israel, trust in the LORD; for with the LORD there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his sins.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say.*

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *Here the Minister may use any part of the service of this book, which, in his discretion, he shall think convenient to the occasion; and after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

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¶ *Prayers which may be said with the foregoing service, or any part thereof, at the discretion of the Minister.*

A Prayer for a sick Child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child, now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick Person, when there appeareth but small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting

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kingdom; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick Person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comfort, We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and glad-

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ness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

A Prayer which may be said by the Minister in behalf of all present at the visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

A Prayer which may be said in case of sudden surprise and immediate danger.

O MOST gracious Father, we fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of thine hand. If it be thy will, preserve *his* life, that there may be place for repentance; but if thou hast otherwise appointed, let thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to thee, as may in a short time do the work of many days: That among the praises which thy saints and holy angels shall sing to the honour of thy mercy through eternal ages, it may be to thy unspeakable glory, that thou hast redeemed the soul of this thy servant from eternal death, and made *him* partaker of the everlasting life, which is through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the beginning of a recovery.

GREAT and mighty God, who bringest down to the grave, and bringest up again; We bless thy wonderful goodness, for having turned our heaviness into joy and our mourning

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into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy Name that thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and, at last, didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*; and prosper the means which shall be made use of for *his* cure: That being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to thine house, to offer thee an oblation with great gladness; and to bless thy holy Name for all thy goodness towards *him*; through Jesus Christ our Saviour, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*

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¶ Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be two at the least;) and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and that whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the

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Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Minister shall proceed according to the form before prescribed for the Holy Communion, beginning at these words, Ye who do truly, &c.*

¶ *At the time of the distribution of the holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto those who are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the Holy Communion all at one time, then the Minister, for more expedition, shall cut off the form of the Visitation at the Psalm, and go straight to the Communion.*

¶ *In the times of contagious sickness or disease, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister alone may communicate with him.*

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.*

¶ *The Minister, meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.
St. John xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God:

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whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *1 Tim.* vi. 7. *Job.* i. 21.

¶ *After they are come into the Church, shall be said or sung the following Anthem, taken from the 39th and 90th Psalms.*

LORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears:

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength, before I go hence, and be no more seen.

Lord, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

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As soon as thou scatterest them they are even as a sleep; and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure; and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days, that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all. Else what shall they do which

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are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a

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mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, shall be sung or said,*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last day, and the life of the world

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to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said, or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev. xiv. 13.*

¶ *Then the Minister shall say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Minister shall say one or both of the following Prayers, at his discretion.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

OMERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life,

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we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH;

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *This Service, or the concluding prayer alone, as it stands among the Occasional Prayers and Thanksgivings, may be used at the discretion of the Minister.*

¶ *The Woman, at the usual time after her delivery, shall come into the church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Minister shall say unto her,*

FORASMUCH as it hath pleased Almighty God, of his goodness, to give you safe deliverance, and to preserve you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

¶ *Then shall the Minister say the following Hymn, taken from the 116th Psalm.*

Dilexi quoniam.

I AM well pleased that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me; therefore will I call upon him as long as I live.

I found trouble and heaviness, and I called upon the Name of the Lord; O LORD, I beseech thee, deliver my soul.

Gracious is the LORD, and righteous; yea, our God is merciful.

CHURCHING OF WOMEN.

What reward shall I give unto the LORD, for all the benefits that he hath done unto me ?

I will receive the cup of salvation, and call upon the Name of the LORD.

I will pay my vows now in the presence of all his people ; in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall the Minister say the Lord's Prayer, with what follows : but the Lord's Prayer may be omitted, if this be used with the Morning or Evening Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save this woman thy servant ;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower ;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of Child-birth, this woman thy servant, who desires now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present ; and also may be partaker of everlasting glory in the life to come ; through Jesus Christ our Lord. Amen.

¶ *The Woman, that cometh to give her Thanks, must offer accustomed offerings, which shall be applied by the Minister and the Churchwardens to the relief of distressed women in child-bed ; and if there be a Communion, it is convenient that she receive the Holy Communion.*

FORMS OF

PRAYER TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers may be also used in ships of war.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet [or Ship] in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labour; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We, thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgotten thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now

FORMS OF PRAYER TO BE USED AT SEA.

we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake, in Jesus Christ, thy Son our Lord. *Amen.*

¶ *Or this.*

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is now ready to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a fight at sea against any enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, who cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.

FORMS OF PRAYER TO BE USED AT SEA.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the enemy.

THOU, O Lord, are just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a storm.

THOU, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which, every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth.*

The Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time

FORMS OF PRAYER TO BE USED AT SEA.

to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Thanksgiving after a storm.

Jubilate Deo. Psalm lxvi.

OBE joyful in God, all ye lands; sing praises unto the honour of his Name; make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works; through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee, sing of thee, and praise thy Name.

O come hither, and behold the works of God; how wonderful he is in his doing toward the children of men.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people, and make the voice of his praise to be heard;

Who holdeth our soul in life; and suffereth not our feet to slip.

For thou, O God, hast proved us; thou also hast tried us, like as silver is tried.

FORMS OF PRAYER TO BE USED AT SEA.

Thou broughtest us into the snare ; and laidest trouble upon our loins.

I will go into thine house with burnt-offerings ; and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God ; and I will tell you what he hath done for my soul.

I called unto him with my mouth, and gave him praises with my tongue.

If I incline unto wickedness with mine heart, the Lord will not hear me.

But God hath heard me ; and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer, nor turned his mercy from me.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Confitemini Domino. Psalm cvii.

O THAT men would praise the LORD for his goodness ; and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness !

They that go down to the sea in ships, and occupy their business in great waters ;

These men see the works of the LORD, and his wonders in the deep.

For at his word the stormy wind ariseth, which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep ; their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

So when they cry unto the LORD in their trouble, he delivereth them out of their distress.

FORMS OF PRAYER TO BE USED AT SEA.

For he maketh the storm to cease, so that the waves thereof are still.

Then are they glad, because they are at rest; and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people, and praise him in the seat of the elders!

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. Amen.

¶ *Or this.*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we

FORMS OF PRAYER TO BE USED AT SEA.

were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger ; And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life ; through Jesus Christ our Lord and Saviour. *Amen.*

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious ; and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so, whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion ; slow to anger, and of great mercy.

He hath not dealt with us according to our sins ; neither rewarded us according to our iniquities.

But as the heaven is high above the earth ; so great hath been his mercy towards us.

We found trouble and heaviness ; we were even at death's door.

The waters of the sea had well-nigh covered us ; the proud waters had well-nigh gone over our soul.

The sea roared ; and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep ; our soul melted within us, because of trouble.

Then cried we unto thee, O Lord ; and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants ; but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment ; and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness ; and declare the wonders that he hath done, and still doeth for the children of men !

FORMS OF PRAYER TO BE USED AT SEA.

Praised be the Lord daily ; even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands ; and we will triumph in thy praise.

Blessed be the Lord God ; even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever ; and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say ; if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick, when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul ; the deep waters of the proud had gone over our soul.

But praised be the Lord, who hath not given us over as a prey unto them.

The Lord hath wrought a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us ; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us ; the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us ; the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us ; but unto thy Name be given the glory.

FORMS OF PRAYER TO BE USED AT SEA.

The Lord hath done great things for us; the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord, who hath made heaven and earth.

Blessed be the Name of the Lord, from this time forth for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *After this Hymn may be said the Te Deum.*

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our country, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord; to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of the Dead at Sea.

¶ *The Office in the Common Prayer Book may be used; only instead of these words [We therefore commit his body to the ground, earth to earth, &c.] say,*

WE therefore commit *his* body to the deep, to be turned into corruption, looking for the resurrection of the

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body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

A FORM OF PRAYER FOR

THE VISITATION OF PRISONERS.

¶ *When Morning or Evening Prayer shall be read in any Prison, instead of the Psalm, O come, let us sing, &c., shall be read the 130th Psalm: and the Minister shall insert, after the Collect for the day, the Collect in the following Service, O God, who sparest, &c., and at such times as the Litany is not read, he shall add the prayer, O God, merciful Father, who despisest not, &c.*

¶ *And when notice is given to the Minister, that a Prisoner is confined for some great or capital crime, he shall visit him; and when he cometh into the place where the Prisoner is, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, &c.

Minister. O Lord, show thy mercy upon us;

Answer. And grant us thy salvation.

Minister. Turn thy face from our sins;

Answer. And blot out all our iniquities.

Minister. Send us help from thy holy place;

Answer. For thine indignation lieth hard upon us.

Minister. O Lord, hear our prayer;

Answer. And let the sighing of the prisoners come before thee.

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The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; We humbly beseech thee, of thy goodness to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it any where but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*

¶ *Here the Minister, as he shall see convenient, may read the Prayer for All Conditions of Men, the Collect for Ash-Wednesday, and the Collect beginning Almighty God, the fountain of all wisdom, &c., or any other prayer of the Liturgy, which he shall judge proper.*

¶ *Then shall the Minister exhort the prisoner or prisoners after this form, or other like.*

DEARLY beloved, know this, that Almighty God, whose never-failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble *yourself* under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour that, by his grace, this present visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments; and where-insoever you shall perceive *yourself* to have offended either by

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will, word, or deed, there to bewail your own sinfulness, and to confess *yourself* to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as are not only against God, but also against your neighbours ; then to reconcile *yourself* to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other : and being likewise ready to forgive others who have offended you, as you would have forgiveness of your offences at God's hand. And to this true repentance and change of mind you must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of *yourself* to the will of God. Except you repent, and believe, we can give you no hope of salvation. But if you do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow ; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the Name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth ; for the night cometh, when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness ; that you may not knock, when the door shall be shut ; and cry for mercy, when it is the time of justice. Now, you are the object of God's mercy, if by repentance and true faith you turn unto him ; but if you neglect these things, you will be the object of his justice and vengeance. Now, you may claim the merits of Christ ; but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

¶ *Here the Minister shall examine him concerning his faith, and rehearse the Articles of the Creed, Dost thou believe in God, &c. And the prisoner shall answer,*

All this I steadfastly believe.

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¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the Holy Communion, against the time that it may be proper to administer it to him.*

¶ *Then, all kneeling, the Minister shall say as follows, from the 51st Psalm.*

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

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The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

¶ *Then the Minister shall say,*

Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O GOD, whose mercy is everlasting, and power infinite; Look down with pity and compassion upon the sufferings of *this thy servant*; and whether thou visitest for trial of *his* patience, or punishment of *his* offences, enable *him* by thy grace cheerfully to submit *himself* to thy holy will and pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut *him* off suddenly, but chastenest *him* as a father, grant that *he*, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart; through Jesus Christ our Lord. *Amen.*

Prayers for Persons under sentence of death.

¶ *When a Criminal is under sentence of death, the Minister shall proceed, immediately after the Collect, O God, who sparest, &c., to exhort him after this form, or other like.*

DEARLY beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the law. You are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near; your sins

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have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before the Judge of all flesh; who, as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment, to the wicked, Go, ye accursed, into the fire everlasting, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence: it is therefore your part and duty, my brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, peace, where there is no peace; for there is no peace, saith my God, to the wicked. God is not mocked; he is of purer eyes than to behold iniquity; and without holiness no man shall see the Lord. On the other hand, despair not of God's mercy, though trouble is on every side; for God shutteth not up his mercies for ever in displeasure: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and a true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you, I require you strictly to examine yourself, and your estate both towards God and towards man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured; that you may find mercy at your heavenly Father's hand, for Christ's sake, and not be condemned in the dreadful day of judgment.

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Lastly, beloved, submit yourself with Christian resignation to the just judgment of God, which your own crimes have brought upon you, and be in charity with all men; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death: and, though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blessed temper and composure of mind. So may you cast yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

¶ *Here the Minister shall examine him concerning his faith, and rehearse the Articles of the Creed, Dost thou believe in God, &c. And the Criminal shall answer,*

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned; and upon confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.*

¶ *After his confession, the Priest shall declare to him the pardoning mercy of God, in the form which is used in the Communion Service.*

¶ *After which shall be said the Collect following.*

O HOLY Jesus, who, of thine infinite goodness, didst accept the conversion of a sinner on the cross; Open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though in *his* latest hour *he* turneth unto thee. Renew in *him* whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness. Consider *his* contrition; accept *his* repentance; and forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit: and when thou art pleased to take *him* hence, take *him* unto thy favour. This we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*

¶ *Then shall the Minister say,*

O FATHER of mercies, and God of all comfort; We fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of *his* calamity is at hand, and *he* is accounted as one of those who

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go down into the pit. Blessed Lord, remember thy mercies ; look upon *his* infirmities ; hear the voice of *his* complaint ; give *him*, we beseech thee, patience in this *his* time of adversity, and support under the terrors which encompass *him* ; set before *his* eyes the things *he hath* done in the body, which have justly provoked thee to anger ; and forasmuch as *his* continuance appeareth to be short amongst us, quicken *him* so much the more by thy grace and Holy Spirit ; that *he*, being converted and reconciled unto thee, before thy judgments have cut *him* off from the earth, may at the hour of *his* death depart in peace, and be received into thine everlasting kingdom ; through Jesus Christ our Lord. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us ; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister, standing, shall say,*

IN the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then the Minister shall say,*

THE Almighty God, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore thy defence ; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive salvation, but only the Name of our Lord Jesus Christ. *Amen.*

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¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *At the time of Execution, besides all, or such parts of the foregoing Office as the Minister shall judge proper, shall be said the Commendatory Prayer for a person at the point of departure, as it is in the Visitation of the Sick.*

The Collect for the Communion Service.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; We beseech thee to have mercy upon this thy servant, who for *his* transgressions is appointed to die. Grant that *he* may take thy judgments patiently, and repent *him* truly of *his* sins; that *he* recovering thy favour, the fearful reward of *his* actions may end with this life; and whensoever *his* soul shall depart from the body it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 11.

NO chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

A Prayer for imprisoned Debtors.

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their creditors tenderness and compassion, and

PRAYER AND THANKSGIVING.

to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them ; give them the continued comfort of thy countenance here ; and so sanctify their afflictions, that they may work for them an eternal weight of glory ; through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

A FORM OF
PRAYER AND THANKSGIVING
TO ALMIGHTY GOD,

For the fruits of the earth, and all the other blessings of his merciful Providence ; to be used yearly on the FIRST THURSDAY IN NOVEMBER, or on such other day as shall be appointed by the Civil Authority.

¶ *The service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the Sentences at the beginning of Morning Prayer shall be the following.*

HONOUR the LORD with thy substance, and with the first-fruits of all thine increase ; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov. iii. 9, 10.*

The LORD by wisdom hath founded the earth ; by understanding hath he established the heavens : by his knowledge the depths are broken up, and the clouds drop down the dew. *Prov. iii. 19, 20.*

The eternal God is thy refuge, and underneath are the everlasting arms. *Deut. xxxiii. 27.*

Israel then shall dwell in safety alone ; the fountain of Jacob shall be upon the land of corn and of wine, also his heaven shall drop down dew. *Deut. xxxiii. 28.*

Happy art thou, O Israel ; who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency ! *Deut. xxxiii. 29.*

PRAYER AND THANKSGIVING.

¶ *Instead of, O come let us sing, &c., the following shall be said or sung.*

PRAISE ye the LORD: for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

He healeth those that are broken in heart, and bindeth up their wounds.

He covereth the heaven with clouds, and prepareth rain for the earth; he maketh the grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

Praise the LORD, O Jerusalem; praise thy God, O Sion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

¶ *Then shall be said or sung one of the Selections, or some other portion of the Psalms, at the discretion of the Minister.*

¶ *The First Lesson shall be Deut. viii., and the Second Lesson shall be 1 Thess. v. 12 to 24.*

¶ *After the General Thanksgiving, shall be said this which followeth.*

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, in the increase of the ground, and the gathering in of the fruits thereof. And, we beseech thee, give us a just sense of this great mercy; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

¶ *The Collect to be used instead of that for the day.*

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us; that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

PRAYER AND THANKSGIVING.

The Epistle. St. James i. 16.

DO not err, my beloved brethren. Every good gift and every perfect gift is from above ; and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass ; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. Matt. v. 43.

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye ? do not even the publicans the same ? Or if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? Be ye therefore perfect, even as your Father which is in heaven is perfect.

FORMS OF

PRAYER TO BE USED IN FAMILIES.

MORNING PRAYER.

¶ *The Master or Mistress having called together as many of the Family as can conveniently be present, let one of them, or any other whom they shall think proper, say as follows, all kneeling.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ALMIGHTY and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it,* (that no disturbance hath come nigh us or our dwelling; but that we are brought in safety to the beginning of this day.) For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. Amen.

Acknowledgment of God's mercy and preservation, especially through the night past.

* *When disturbances of any kind befall a family, instead of this, say, that notwithstanding our dangers, we are brought in safety to the beginning of this day.*

AND, since it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: in which resolution, do thou, O

Dedication of soul and body to God's service, with a resolution to be growing daily in goodness.

FAMILY PRAYER.

merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with;

Prayer for grace to enable us to perform that resolution.

We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. *Amen.*

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condition.

For grace to guide and keep us the following day, and for God's blessing on the business of the same.

Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways, * [and prosper the works of our hands in the business of our several stations.] Defend us from all dangers and adversities; and be graciously pleased to take us, and all things belonging to us, under thy fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient to us, we humbly

** On Sunday morning, instead of this, say, and let thy Holy Spirit accompany us to the place of thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to the consideration of the next, that we may fervently join in the prayers and praises of thy Church, and listen to our duty with honest hearts, in order to practise it.*

FAMILY PRAYER.

beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING PRAYER.

¶ *The Family being together, a little before bed time, let the Master or Mistress, or any other whom they shall think proper, say as follows, all kneeling.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

Confession of sins, with a prayer for contrition and pardon.

* *Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day.*

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit

Prayer for grace to reform and grow better.

FAMILY PRAYER.

Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice: that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee, and towards men: That so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

AND accept, O Lord, our intercessions for *The Intercession.*
all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*

TO our prayers, O Lord, we join our *The Thanksgiving.*
unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our

FAMILY PRAYER.

lives; and particularly for the mercies and benefits of the past day: beseeching thee to continue these thy blessings to us; and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ.
Amen.

IN particular, we beseech thee to continue thy gracious protection to us this night. *Prayer for God's protection through the night following.*
Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die: so that, living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose Name we offer up these our imperfect prayers. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *On Sundays and on other days, when it may be convenient, it will be proper to begin with a Chapter, or part of a Chapter, from the New Testament.*

ARTICLES OF RELIGION;

AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF THE PROTESTANT
EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, IN CONVENTION, ON
THE TWELFTH DAY OF SEPTEMBER, IN THE YEAR OF OUR LORD 1801

ARTICLE I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

ART. II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

ART. III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

ART. IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

ART. V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

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ART. VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

<i>Genesis,</i>	<i>The First Book of Chronicles,</i>
<i>Exodus,</i>	<i>The Second Book of Chronicles,</i>
<i>Leviticus,</i>	<i>The First Book of Esdras,</i>
<i>Numbers,</i>	<i>The Second Book of Esdras,</i>
<i>Deuteronomy,</i>	<i>The Book of Esther,</i>
<i>Joshua,</i>	<i>The Book of Job,</i>
<i>Judges,</i>	<i>The Psalms,</i>
<i>Ruth,</i>	<i>The Proverbs,</i>
<i>The First Book of Samuel,</i>	<i>Ecclesiastes or Preacher,</i>
<i>The Second Book of Samuel,</i>	<i>Cantica, or Songs of Solomon,</i>
<i>The First Book of Kings,</i>	<i>Four Prophets the greater,</i>
<i>The Second Book of Kings,</i>	<i>Twelve Prophets the less.</i>

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

<i>The Third Book of Esdras,</i>	<i>Baruch the Prophet,</i>
<i>The Fourth Book of Esdras,</i>	<i>The Song of the Three Children,</i>
<i>The Book of Tobias,</i>	<i>The Story of Susanna,</i>
<i>The Book of Judith,</i>	<i>Of Bel and the Dragon,</i>
<i>The rest of the Book of Esther,</i>	<i>The Prayer of Manasses,</i>
<i>The Book of Wisdom,</i>	<i>The First Book of Maccabees.</i>
<i>Jesus the Son of Sirach,</i>	<i>The Second Book of Maccabees.</i>

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

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ART. VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

ART. VIII. *Of the Creeds.*

THE *Nicene* Creed, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

ART. IX. *Of Original or Birth-Sin.*

ORIGINAL sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

ART. X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural

strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

ART. XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

ART. XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

ART. XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ART. XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

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ART. XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint *John* saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

ART. XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

ART. XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the

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flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

ART. XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

ART. XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

ART. XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place

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of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

ART. XXI. *Of the Authority of General Councils.**

ART. XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

ART. XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

ART. XXIV. *Of Speaking in the Congregation in such a Tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

ART. XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

* The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.

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There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint *Paul* saith.

ART. XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

ART. XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from

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others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

ART. XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ART. XXIX. *Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

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ART. XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

ART. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

ART. XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

ART. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

ART. XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not

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repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

ART. XXXV. *Of the Homilies.*

THE Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

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| 1. <i>Of the right Use of the Church.</i> | 10. <i>Of the reverend Estimation of God's Word.</i> |
| 2. <i>Against Peril of Idolatry.</i> | 11. <i>Of Alms-doing.</i> |
| 3. <i>Of repairing and keeping clean of Churches.</i> | 12. <i>Of the Nativity of Christ.</i> |
| 4. <i>Of good Works: first of Fasting.</i> | 13. <i>Of the Passion of Christ.</i> |
| 5. <i>Against Gluttony and Drunkenness.</i> | 14. <i>Of the Resurrection of Christ.</i> |
| 6. <i>Against Excess of Apparel.</i> | 15. <i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i> |
| 7. <i>Of Prayer.</i> | 16. <i>Of the Gifts of the Holy Ghost.</i> |
| 8. <i>Of the Place and Time of Prayer.</i> | 17. <i>For the Rogation-days.</i> |
| 9. <i>That Common Prayers and Sacraments ought to be ministered in a known tongue.</i> | 18. <i>Of the State of Matrimony.</i> |
| | 19. <i>Of Repentance.</i> |
| | 20. <i>Against Idleness.</i> |
| | 21. <i>Against Rebellion.</i> |

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doc-

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trine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

ART. XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

ART. XXXVII. *Of the Power of the Civil Magistrates.*

THE Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

ART. XXXVIII. *Of Christian Men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

ART. XXXIX. *Of a Christian Man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment, and truth.

THE FORM AND MANNER OF
MAKING, ORDAINING, AND CONSECRATING
BISHOPS, PRIESTS, AND DEACONS;

ACCORDING TO THE ORDER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF SAID CHURCH, IN GENERAL CONVENTION, IN THE MONTH OF SEPTEMBER, A. D. 1792.

THE PREFACE.

IT is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, Priest, or Bishop, except he be of the age which the Canon in that case provided may require.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him sufficiently instructed in the Holy Scripture, and otherwise learned as the Canons require, may, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, admit him a Deacon, in such manner and form as followeth.

THE
FORM AND MANNER OF MAKING DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their office.*

¶ *A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, such as desire to be ordained Deacons, each of them being decently habited, saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer:*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People:*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and show what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALmighty God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold

THE ORDERING OF DEACONS.

these thy servants now called to the like Office and Administration: so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever.
Amen.

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else this, out of the Sixth Chapter of the Acts of the Apostles.*

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *Then shall the Bishop examine every one of those who are to be Ordered, in the presence of the people, after this manner following.*

THE ORDERING OF DEACONS.

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people ?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same ?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament ?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve ?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly ?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, accord-

THE ORDERING OF DEACONS.

ing to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

¶ *Then the Bishop, laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion: and all who are Ordered shall tarry, and receive the Holy Communion the same day, with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these

THE ORDERING OF PRIESTS.

thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year, (except for reasonable causes it shall otherwise seem good unto the Bishop,) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth.*

THE FORM AND MANNER OF ORDERING PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, all those who are to receive the Order of Priesthood that day, each of them being decently habited, and shall say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation,

THE ORDERING OF PRIESTS.

to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer:*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People;*

GOOD People, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: for after due examination, we find not to the contrary, but that they are lawfully called to their Function and Ministry, and that they are persons meet for the same. But yet, if there be any of you who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and show what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that in the proper Suffrage there added, the word Deacons shall be omitted, and the word Priests inserted instead of it.*

¶ *Then shall he said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and

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gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint Matthew, as followeth.*

St. Matt. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of Saint John.*

St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill,

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and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd : the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one Shepherd.

¶ Then the Bishop shall say unto them as followeth.

YE have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called : that is to say, to be Messengers, Watchmen, and Stewards of the Lord ; to teach, and to premonish, to feed and provide for the Lord's family ; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ ; and see that ye never

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cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to

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fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both

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public and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given ?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh ?

Answer. I will endeavour so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you ; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments ?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALmighty God, who hath given you this will to do all these things ; Grant also unto you strength and power to perform the same ; that he may accomplish his work which he hath begun in you ; through Jesus Christ our Lord. *Amen.*

THE ORDEPING OF PRIESTS.

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which, shall be sung or said by the Bishop, the persons to be ordained Priests all kneeling, Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or this.*

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress;
The heavenly gift of God most High;
No tongue can it express.

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The fountain and the living spring
Of joy celestial ;
*The fire so bright, the love so sweet,
The Unction spiritual.*

Thou in thy gifts art manifold,
By them Christ's Church doth stand :
*In faithful hearts thou writ'st thy law,
The finger of God's hand.*

According to thy promise, Lord,
Thou givest speech with grace ;
*That, through thy help, God's praises may
Resound in every place.*

O Holy Ghost, into our minds
Send down thy heavenly light ;
*Kindle our hearts with fervent zeal,
To serve God day and night.*

Our weakness strengthen and confirm,
(For, Lord, thou knowest us frail ;)
*That neither devil, world, nor flesh,
Against us may prevail.*

Put back our enemy far from us,
And help us to obtain
*Peace in our hearts with God and Man,
(The best, the truest gain ;)*

And grant that thou being, O Lord,
Our leader and our guide,
*We may escape the snares of sin,
And never from thee slide.*

Such measures of thy powerful grace
Grant, Lord, to us, we pray ;
*That thou may'st be our Comforter
At the last dreadful day.*

Of strife and of dissension
Dissolve, O Lord, the bands,
*And knit the knots of peace and love
Throughout all Christian lands.*

THE ORDERING OF PRIESTS.

Grant us the grace that we may know

The Father of all might,

That we of his beloved Son

May gain the blissful sight ;

And that we may with perfect faith

Ever acknowledge thee,

The Spirit of Father, and of Son,

One God in Persons Three.

To God the Father laud and praise,

And to his blessed Son,

And to the Holy Spirit of grace,

Co-equal Three in One.

And pray we, that our only Lord

Would please his Spirit to send

On all that shall profess his Name,

From hence to the world's end. Amen.

¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name : For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits ; and that we may daily increase and go forwards in the knowledge and faith of thee and thy

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Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Or this.*

TAKE thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to Minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Bishop shall go on in the Service of the Communion, which all they who receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in

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all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if, on the same day, the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephesians iv. 7 to 13, as before in this Office. Immediately after which, they that are to be made Deacons, shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel, (which shall be either out of Saint Matthew ix. 36, as before in this Office; or else Saint Luke xii. 35 to 38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as is in this Office before appointed.*

THE FORM OF

ORDAINING OR CONSECRATING A BISHOP.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service, in which this shall be*

The Collect.

ALmighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read the Epistle.*

1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good

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behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

¶ *Or this.*

For the Epistle. Acts xx. 17.

FROM Miletus, Paul sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

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Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one, night and day, with tears. And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ *Or this. St. John xx. 19.*

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are

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remitted unto them ; and whose soever sins ye retain, they are retained.

¶ *Or this.* St. Matt. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel and the Sermon are ended, the Elected Bishop, vested with his Rochet, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair, near the Holy Table ; the Bishops who present him saying,*

REVEREND Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

¶ *Then shall the Presiding Bishop demand Testimonials of the person presented for Consecration, and shall cause them to be read.*

¶ *He shall then require of him the following Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church.*

IN the Name of God, Amen. I, N., chosen Bishop of the Protestant Episcopal Church in N., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

¶ *Then the Presiding Bishop shall move the Congregation present to pray, saying thus to them :*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, that the holy Apostles prayed before they ordained Matthias to be of the number of the Twelve. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany ; save only, that after this place, That it may please thee to illuminate all Bishops, &c., the proper Suffrage shall be,*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly

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execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

Answer. We beseech thee to hear us, good Lord.

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Presiding Bishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the Holy Scripture and the Ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this Administration, we will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Presiding Bishop.

ARE you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

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The Presiding Bishop.

WILL you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same ; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers ?

Answer. I will so do, by the help of God.

The Presiding Bishop.

ARE you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word ; and both privately and openly to call upon and encourage others to the same ?

Answer. I am ready, the Lord being my helper.

The Presiding Bishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world ; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you ?

Answer. I will so do, the Lord being my helper.

The Presiding Bishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men ; and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you ?

Answer. I will so do, by the help of God.

The Presiding Bishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others ?

Answer. I will so be, by the help of God.

The Presiding Bishop.

WILL you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help ?

Answer. I will so show myself, by God's help.

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¶ *Then the Presiding Bishop, standing up, shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and, kneeling down, Veni, Creator Spiritus shall be sung or said over him; the Presiding Bishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or this.*

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

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Thou art the very Comforter
In grief and all distress ;
The heavenly gift of God most High ;
No tongue can it express ;

The fountain and the living spring
Of joy celestial ;
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand :
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace ;
That, through thy help, God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heavenly light ;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail ;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and Man,
(The best, the truest gain ;)

And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant, Lord, to us, we pray ;
That thou may'st be our Comforter
At the last dreadful day.

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Of strife and of dissension
Dissolve, O Lord, the bands,
*And knit the knots of peace and love
Throughout all Christian lands.*

Grant us the grace that we may know
The Father of all might,
*That we of his beloved Son
May gain the blissful sight ;*

And that we may with perfect faith
Ever acknowledge thee,
*The Spirit of Father, and of Son,
One God in Persons Three.*

To God the Father laud and praise,
And to his blessed Son,
*And to the Holy Spirit of grace,
Co-equal Three in One.*

And pray we, that our only Lord
Would please his Spirit to send
*On all that shall profess his Name,
From hence to the world's end. Amen.*

¶ *That ended, the Presiding Bishop shall say.*

Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALmighty God, and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors ; to the edifying and making perfect his Church ; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee ; and use the authority given him, not to destruction, but to salvation ; not to hurt,

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but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Presiding Bishop and Bishops present shall lay their Hands upon the Head of the Elected Bishop, kneeling before them, the Presiding Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear; but of power, and love, and soberness.

¶ *Then the Presiding Bishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Presiding Bishop shall proceed in the Communion Service; with whom the new Consecrated Bishop, with others, shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said this Prayer.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and

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reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

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O GOD the Father of heaven; have mercy upon us miserable sinners.

O God the Father of heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

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From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Christian Rulers and Magistrates; giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech thee to hear us, good Lord.

THE LITANY AND SUFFRAGES.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [*or Priests,*] and to pour thy grace upon them ; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up those who fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons, and young children ; and to show thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

THE LITANY AND SUFFRAGES.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world ;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world ;

Have mercy upon us.

¶ *The Bishop may, at his discretion, omit all that follows, to the Prayer, We humbly beseech thee, O Father, &c.*

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Bishop, and the People with him, say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name.

Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Bishop. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful ;

THE LITANY AND SUFFRAGES.

Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Bishop. O Lord, let thy mercy be showed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Here endeth the Litany.

THE ORDER FOR THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done on earth, As it
is in heaven. Give us this day our daily bread. And forgive
us our trespasses, As we forgive those who trespass against us.
And lead us not into temptation; But deliver us from evil:
For thine is the kingdom, and the power, and the glory, for
ever and ever. Amen.

The Collect.

ALmighty God, unto whom all hearts are open, all desires
known, and from whom no secrets are hid; Cleanse the
thoughts of our hearts by the inspiration of thy Holy Spirit,
that we may perfectly love thee, and worthily magnify thy
holy Name; through Christ our Lord. Amen.

¶ *Then shall the Bishop, turning to the People, rehearse distinctly the Ten Com-
mandments; and the People, still kneeling, shall, after every Commandment, ask
God mercy for their transgressions for the time past, and grace to keep the law for
the time to come, as followeth.*

Bishop.

GOD spake these words, and said; I am the Lord thy God:
Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to
keep this law.

Bishop. Thou shalt not make to thyself any graven image,
nor the likeness of any thing that is in heaven above, or in
the earth beneath, or in the water under the earth. Thou
shalt not bow down to them, nor worship them: for I the
Lord thy God am a jealous God, and visit the sins of the
fathers upon the children, unto the third and fourth genera-
tion of them that hate me; and show mercy unto thousands
in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to
keep this law.

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Bishop. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work ; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Honour thy father and thy mother ; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

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¶ *Then the Bishop may say,*

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall be read the Collect, Epistle, and Gospel, as they are appointed.*

¶ *Then shall be read the Apostles', or Nicene Creed; unless one of them hath been read immediately before, in the Morning Service.*

¶ *Then shall the Bishop begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt. vi. 19, 20.*

Whatsoever ye would that men should do to you, even so do to them: for this is the Law and the Prophets. *St. Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt. vii. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke xix. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or

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who feedeth a flock, and eateth not of the milk of the flock ?
1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? *1 Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice ; and they who wait at the altar are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.
1 Cor. ix. 13, 14.

He that soweth little shall reap little ; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver. *2 Cor.* ix. 6, 7.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth that shall he reap.
Gal. vi. 6, 7.

While we have time, let us do good unto all men ; and especially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath : for we brought nothing into this world, neither may we carry any thing out. *1 Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? *1 St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any

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poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. *Psalms* xli. 1.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Bishop, who shall humbly present and place it upon the Holy Table.*

¶ *And the Bishop shall then place upon the Table so much Bread and Wine as he shall think sufficient; after which, he shall say,*

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word;

* *If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left unsaid.*

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truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *The Bishop shall then say this Exhortation.*

DEARLY beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are

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most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Bishop say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this general Confession be made, by the Bishop and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop stand up, and turning to the People, say,*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

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So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John* ii. 1, 2.

¶ *After which the Bishop shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Bishop. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Bishop turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [*Holy Father,] Almighty, Everlasting God.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Bishop and People,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

* *These words [Holy Father] must be omitted on Trinity Sunday.*

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Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only, may be said,

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *Or else this may be said, the words Holy Father being retained in the introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, &c.

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¶ *Then shall the Bishop, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Bishop, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Bishop is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hand.*

(e) *And here he is to lay his hand upon every vessel, in which there is any Wine to be consecrated.*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly *The Oblation.*

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beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

The Invocation.

¶ *Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.*

¶ *Then shall the Bishop first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, and after that, to the People also in order, into their hands, all devoutly kneeling. And when he delivereth the Bread, he shall say,*

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THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ *And the Bishop, delivering the Cup, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Bishop is to consecrate more, according to the Form before prescribed; beginning at—All glory be to thee, Almighty God—and ending with these words—partakers of his most blessed Body and Blood.*

¶ *When all have communicated, the Bishop shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Bishop say the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After which shall be said as followeth.*

ALmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and

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the Holy Ghost, be all honour and glory, world without end.
Amen.

¶ *Then shall be said or sung, all standing, Gloria in excelsis; or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Bishop shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *If any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Bishop and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

Here endeth the Order for the Administration of the Holy Communion.

THE FORM OF
CONSECRATION OF A CHURCH OR CHAPEL;

ACCORDING TO THE ORDER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF SAID CHURCH, IN GENERAL CONVENTION, IN THE MONTH OF JUNE, A. D. 1799.

¶ *The Bishop is to be received at the entrance of the Church, or Chapel, by the Church-wardens and Vestrymen, or some other persons appointed for that purpose. The Bishop and the Clergy who are present shall go up the aisle of the Church, or Chapel, to the Communion Table, repeating the Twenty-fourth Psalm alternately, the Bishop one verse and the Clergy another.*

Psalm xxiv.

THE earth is the LORD's, and all that therein is; the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, and prepared it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him; even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is the King of glory? It is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

10 Who is the King of glory? Even the LORD of hosts, he is the King of glory.

¶ *The Bishop shall go within the rails, with such of the Clergy as can be there accommodated. The Bishop, sitting in his chair, shall have the instruments of donation and endowment, if there be any, presented to him; and then standing up, and turning to the Congregation, shall say,*

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret

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inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service ; which pious works have been approved of and graciously accepted by our heavenly Father : Let us not doubt but that he will also favourably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

¶ *Then the Bishop, kneeling, shall say the following Prayer.*

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands ; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee ; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name ; separating it henceforth from all unhallowed, ordinary, and common uses ; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for the performance of all other holy offices : accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual ; through Jesus Christ our blessed Lord and Saviour. *Amen.*

¶ *After this the Bishop shall stand up, and turning his face towards the Congregation, shall say,*

REGARD, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and received as a

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living member of Christ's Church, and may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows which they made, or which were made for them by their sureties at their Baptism, and thereupon shall be Confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant between them made, and may remain in perfect love together unto their lives' end. *Amen.*

Grant, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them: All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen.*

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¶ *Then, the Bishop sitting in his chair, the Sentence of Consecration is to be read by some person appointed by him, and then laid by him upon the Communion Table; after which, the Bishop shall say,*

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Minister appointed is to read the service for the day.*

PROPER PSALMS.

Psalm lxxxiv. Psalm cxxii. Psalm cxxxii.

PROPER LESSONS.

FIRST. 1 *Kings*, chap. viii. verse 22 to verse 63.

SECOND. *Heb.* chap. x. verse 19 to verse 26.

¶ *Morning Prayer being ended, there shall be sung from the Book of Psalms, in Metre, Psalm xxvi. verses 6, 7, 8, with the Gloria Patri.*

¶ *The Bishop shall then proceed to the Communion Service. The following shall be the Collect, Epistle, and Gospel, for the occasion.*

The Collect.

O MOST glorious Lord, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the Dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy Divine Majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 *Cor.* vi. verse 14 to verse 17.

BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what

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concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

The Gospel. St. John ii. verse 13.

AND the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *Then shall be said or sung the Hundredth Psalm.*

¶ *Here shall follow the Sermon.*

¶ *The Sermon being ended, the Bishop shall proceed in the Service for the Communion, if it is to be administered at that time.*

¶ *After the Communion, or, if it is not administered at that time, after the Sermon, and immediately before the final Blessing, the Bishop shall say the following Prayer.*

BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; bless, we beseech thee, the religious performance of this day, and grant that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

AN OFFICE OF
INSTITUTION OF MINISTERS

INTO PARISHES OR CHURCHES.

PRESCRIBED BY THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA; ESTABLISHED IN GENERAL CONVENTION OF THE BISHOPS, THE CLERGY, AND LAITY, 1804; AND SET FORTH WITH ALTERATIONS, IN GENERAL CONVENTION, 1808.

¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by the Canon, concerning "the Election and Institution of Ministers," and being satisfied that the "person chosen is a qualified Minister of this Church," may transmit the following Letter of Institution, for the proposed Rector, or Assistant Minister, to one of his Presbyters, whom he may appoint as the Institutor.*

¶ *In any Diocese, the concluding Paragraph in the Letter of Institution may be omitted, where it interferes with the Usages, Laws, or Charters of the Church in the same.*

To our well-beloved in Christ, A. B., Presbyter, Greeting.

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound *Sigillum.*
Doctrine, and Prudence, we do fully confide, our License and Authority to perform the Office of a Priest, in the Parish [or Church] of *E.* And also hereby do institute you into said Parish, [or Church,] possessed of full power to *Signat.*
perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us.

And as a canonically instituted Priest into the Office of Rector [or Assistant Minister, *as the case may be*] of _____ Parish, [or Church,] you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or

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reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at —, this — day of —, A. D. — and in the — year of our consecration.

¶ *In the case of a Minister to be instituted in a State or Diocese in which there is no Bishop, the Clerical Members of the Standing Committee shall send the following Letter of Institution, for the proposed Minister, to the Presbyter whom they may appoint as Institutor.*

To our well-beloved in Christ, A. B., Presbyter, Greeting.

WE do by these Presents authorize and empower Sigillum.
you to exercise the Office of a Priest in the
Parish [*or Church*] of *E*. And by virtue of the power vested
in us, do institute you into said Parish, [*or Church*,] possessed
of full power to perform every Act of sacerdotal Function
among the People of the same; you complying with the
rubrics and canons of the Church.

And as a canonically instituted Priest into the Office of
Rector [*or Assistant Minister, as the case may be*] of
—— Parish, [*or Church*,] you are to feed that por-
tion of the flock of Christ which is now intrusted to you;
not as a man-pleaser, but as continually bearing in mind that
you are accountable to the Ecclesiastical Authority of the
Church here, and to the Chief Bishop and Sovereign Judge of
all hereafter.

And as the Lord hath ordained that they who serve at the
altar should live of the things belonging to the altar; so you
have our authority to claim and enjoy all the accustomed
temporalities appertaining to your cure, until some urgent
reason or reasons occasion a wish in you, or in the congrega-
tion committed to your charge, to bring about a separation,
and dissolution of all sacerdotal connection, between you and

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them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation, and dissolution of all sacerdotal connection between you and them, the Ecclesiastical Authority of the Church in this Diocese (taking the advice and aid of a Bishop) shall be the ultimate arbiter and judge.

In witness whereof, we have hereunto set our hands and seals, this ——— day of ———, in the year ———.

¶ *The day being appointed for the new Incumbent's Institution, at the usual hour of Morning Prayer, the Institutor, attended by the new Incumbent, and one or more Presbyters appointed by the Bishop (or, where there is no Bishop, by the Clerical Members of the Standing Committee) for that purpose, shall enter the Church. Then, all the Clergy present standing without the rails of the Altar, except the officiating Priest, who shall go into the Desk; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.*

PROPER PSALMS.

Psalm cxxii. Psalm cxxxii. Psalm cxxxiii.

PROPER LESSONS.

FIRST. *Ezek. chap. xxxiii. verse 1 to verse 10.*

SECOND. *St. John chap. x. verse 1 to verse 19.*

¶ *Morning Prayer ended, the Priest who acts as the Institutor, standing within the rails of the Altar, shall say,*

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this Parish, [or Church,] as Priest and Rector [or Assistant Minister] of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ *If any objection be offered, the Priest who acts as the Institutor shall judge whether it afford just cause to suspend the Service.*

¶ *No objection being offered, or the Priest who acts as the Institutor choosing to go on with the Service, he shall next read the Letter of Institution.*

¶ *And then shall the Senior Warden (or the Member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,*

IN the name and behalf of ——— Parish [or Church] I do receive and acknowledge you, the Rev. *A. B.*, as Priest

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and Rector [*or* Assistant Minister] of the same; and in token thereof, give into your hands the keys of this Church.

¶ *Then the new Incumbent shall say,*

I A. B., receive these keys of the House of God at your hands, as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful Shepherd over you, In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *Here the Instituting Minister shall begin the Office.*

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Priest who acts as the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and State Convention, saying as follows.*

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the Devotions of the people, and in exercising the Discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

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¶ *Then shall be said or sung the following Anthem.*

Laudate Nomen.

O PRAISE the LORD, laud ye the name of the LORD; praise it, O ye servants of the LORD. *Psalms cxxxv. verse 1.*

2 Ye that stand in the house of the LORD, in the courts of the house of our God. *Verse 2.*

3 O praise the LORD, for the LORD is gracious; O sing praises unto his Name, for it is lovely. *Verse 3.*

4 The LORD is gracious and merciful; long-suffering, and of great goodness. *Psalms cxlv. verse 8.*

5 The LORD is loving unto every man; and his mercy is over all his works. *Verse 9.*

6 All thy works praise thee, O LORD; and thy saints give thanks unto thee. *Verse 10.*

7 The LORD doth build up Jerusalem, and gather together the outcasts of Israel. *Psalms cxlvii. verse 2.*

8 He healeth those that are broken in heart, and giveth medicine to heal their sickness. *Verse 3.*

9 The LORD's delight is in them that fear him, and put their trust in his mercy. *Verse 11.*

10 Praise the LORD, O Jerusalem; praise thy God, O Zion. *Verse 12.*

11 For he hath made fast the bars of thy gates, and hath blessed thy children within thee. *Verse 13.*

12 He maketh peace in thy borders, and filleth thee with the flour of wheat. *Verse 14.*

13 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death. *Psalms lxxviii. verse 20.*

14 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God. *Verse 35.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end.

Minister. The Law was given by Moses;

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People. But Grace and Truth came by Jesus Christ :

Minister and People. Who is God over all, blessed for evermore. Amen.

Let us pray.

MOST gracious God, the Giver of all good and perfect gifts, who of thy wise providence hast appointed divers Orders in thy Church; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation ~~is~~ now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together we worship and glorify as one God, world without end. *Amen.*

Benediction.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

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¶ *Then shall the instituted Minister kneel at the Altar, to present his supplication for himself, in this form.*

O LORD my God! I am not worthy that thou shouldest come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, soul, body, and spirit,—with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry; in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ *The Instituted Minister, standing up, shall say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism: let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve

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thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost one God, world without end. *Amen.*

¶ *Then shall follow the Sermon: and after that the Instituted Minister shall proceed to the Communion Service, and to administer the holy Eucharist to his Congregation; and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him God speed.*

¶ *When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address prescribed in this Office in the form of a letter; and may perform such other duties herein assigned the Instituting Minister as he may choose.*